

Menahel Anthology



Habonim Labor Zionist Youth, New York
Nineteen Hundred and Forty Eight

TRUE EDUCATION

Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shapes of letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery, and their literature to lust. It means kingly continence of their bodies and souls. It is a painful, continual and difficult work to be done by kindness, by watching, by warning, by precept, and by praise; but above all - by example.

John Ruskin

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PREFACE

As this is being written the United Nations Security Council is discussing the fate of Palestine partition. The news of yesterday's sneak bombing of the heart of Jerusalem's Jewish community has just been reported. America's UN Delegate, Warren R. Austin, has declared that a committee of the Security Council should determine whether the situation in Palestine constitutes a threat to peace. The reaction of a youth movement such as **HABONIM** should be obvious: an immediate increased emphasis on personal identification with our comrades in Palestine, by preparing to journey to Palestine ourselves within the immediate future, a redoubling of whatever political and financial aid we may have been able to muster in the past, an effective and imaginative campaign to enlist the support of Jewish youth for our program. As an alert, socially-conscious, activity-minded youth group we will in large measure be tested by our ability to react and to react effectively.

In our just concern over this immediate problem, the problem which today overshadows everything else in Jewish life, we may tend, however, to neglect other seemingly more prosaic aspects of **HABONIM** work which are in reality prerequisite to effective activity in all spheres.

The key to success in an educational youth movement of our type is the effectiveness of the individual educational unit, its power as a cohesive social influence, the degree to which it is able to stimulate the member to further learning, the extent to which it is able to develop his personality and latent abilities, the amount of healthy self-expression it grants him.

Since the single factor which can make or break the local group is its leader, the leader is the keystone in the arch of **HABONIM** organization. On his ability, interest, and conscientiousness, on the extent to which he is able to mingle tact with firmness, on the degree to which he can lead and yet develop indigenous leadership, rests the ultimate educational and hence organizational success of the movement.

The expansion ability of the movement is dependent on the existence of a large group of capable *menahalim* in yet another way. In an organization such as ours, in which we deal with

young people, we can only organize groups when we have leaders for them. In most cases a group organized without a leader serves merely to build up an antagonism towards HABONIM in its membership. *Chaverim* whose movement background lacks system become the focal points of internal dissension, misunderstanding, and general perplexity.

Hanhaga members, political action devotees, *merkaz chaverim*, *madrachim* must learn that the task demanding first priority and requiring the best personnel is the direct educational contact with the local group. Leading groups and serving as nuclei for newly organized groups should be the central aim of active people in the movement. Theoretically many of our *chaverim* have accepted this point of view. In actual practice, however, there is sometimes a disregard of the importance of *hanhala* and a relegation of *hanhala* to a minor position in favor of other more glamorous but, in the long run, less fundamental activity.

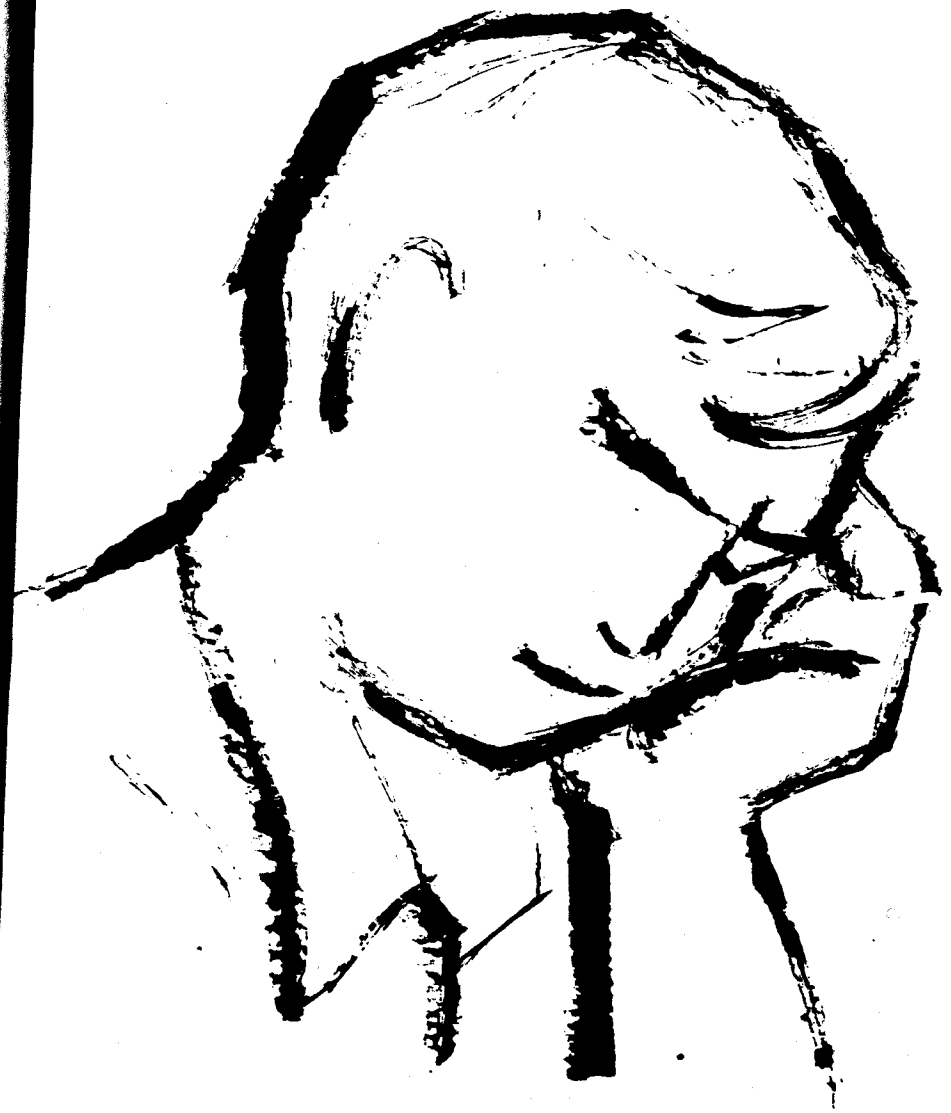
The first prerequisite for good *hanhala* is a willingness to spend time planning. If you intend to lead your group by visiting the meeting once a week and working out your "*sicha*" during the ten minute trolley ride to the meeting, if you do not intend to know at least two weeks in advance what the program of a meeting will be, if your program is a hit-and-miss affair, no single week of which has any relationship with any other, this book is not meant for you. Your *hanhala* is at best of questionable value.

This book is a compilation of the best articles appearing in the Menahel, the magazine published by HABONIM during the past ten years as a guide and forum for HABONIM leaders. The authors are not professional group workers. They are in most cases members of HABONIM who speak and write from personal experience and self-taught knowledge. During these ten years HABONIM itself has changed greatly in structure and in educational content. These articles are among the factors that contributed to the changes and were the medium through which the changes were discussed, debated on a national level, and finally evolved. Many were the heated debates which took place on the pages of the Menahel, many were the new, sometimes feasible, sometimes fantastic ideas expressed in its issues. The Menahel was one of the forces in our movement which kept it from remaining a static thing, which always helped introduce new ideas and new approaches. The "rank and file" *chaver*

was encouraged to write and express his point of view and he did so vehemently. For many leaders the Menahel has served as manual and bible, to be studied for program material and technique know-how to, from, and in-between meetings.

In this Anthology we have attempted to catch some of this spirit. We hope we have done it in the best Menahel tradition, past, present and future.

What



We Think

ABOUT OUR EDUCATIONAL GOALS

It is true that on our membership and *mas* cards we have stated the various HABONIM aims. It is true that at our various HABONIM *Kinusi*m and Seminars we have discussed and re-discussed our educational goals. It is true that more than one paper has been written on the subject, but, we, as a growing and alert youth movement, should re-examine ourselves and our goals periodically.

To discuss "our educational goals" we must begin with the understanding that HABONIM operates toward a distant, though obtainable goal, using the process of education to reach this goal. There are other members of our Zionist family who, though dreaming the ancient dream of Zion restored, may not see so clearly the need and direction of an educational program. Some Zionists achieve their limited goal of sending money to our "poor Jewish Brethren" simply by awakening the sympathy of American Jewry. Some achieve it by adding another Hebrew book to their shelves. But we, the youth of the Zionist Labor Movement, feel that our end can be reached only by the very thorough education of each individual who joins us.

The word education is not yet the right word for our end: It is rather a re-education that we try to set in motion. We seek to revise the outlook, the attitude, and the reaction of American Jewish Youth toward Judaism. We want them to view being Jewish as a privilege, a joy, a responsibility, and a challenge. We want American Jewish youth to participate in a program of action that will restore our people to our land. Tradition along with poverty and persecution brought Europe to Zionism. American Jewish youth knows little of these "teachers"; for this youth we know there is only one honest "teacher"---education toward the values of the new *Eretz Yisrael*.

That is a broad goal, encompassing hundreds of thousands of young people who are as yet hostile to us or ignorant of our being, or indifferent to our program. To reach American Jewish youth is a distant goal, but it is ours alone.

There is another goal -- and this is the intense re-education of those who come to join our ranks. We must bring about in the life of every chaver a revolution so that the very heart of his living is his Jewishness, so that he is completely involved in the tragedy--and the rebirth--of the Jewish people, so that with an unbreakable cord he, the individual, is tied to *Eretz Yisrael*, and to all things of the new life.

We want to develop the individual, devoted and loyal, but always questioning and striving for broader social horizons. We want to develop a strong love of group, group action, and group living.

Our educational goals need discussion, clarification, development; we have to find the means to make them real. Because we are a youth movement, perpetually alive to change, many others after us will find other words and other ways of expressing our goal. That is good. That is as it should be. We must constantly explore the path on which we travel and toward which we lead others.

Modern educators have made popular a phrase--"education for living." That is a provocative phrase for us to adopt. We are educating not towards appreciation of past glories only. Our educational goal is for living, for living Jews, and for living as Jews.

Out of all these general thoughts, let us concentrate on definite and practical goals. First is Hebrew. Through the medium of our national language we can make more binding our ties to our history, to our people today, and to the *Yishuv*. We must act for ourselves the goal of having every member of the movement a student of Hebrew.

The second sphere of educational work must be knowledge of ourselves. Knowledge of Jewish history, Jewish leaders, Jewish difficulties today, and Jewish achievements must be the common possession of every member.

Our third area of educational work must be character training. This is difficult to define, and more difficult to achieve. Nevertheless, we know that without the development of the personalities of our members to the point where they will be

truly devoted to their people and to the cause of humanity, all of our talk of building a new life in the future is vain pretense. Our building for the future must begin in the present, in ourselves. Our goal must be a strong, devoted chaver, who by his very conduct serves as a guide to others and is a leader by example.

We are in the middle of a crucial year in the history of our movement. Throughout the world grave issues are being decided and not alone on the field of battle. The future of nations and of peoples is being settled also by the forces--moral, financial, political, as well as physical--which they can bring to bear in the conflict. But anything more than this, the building of a Jewish communal life in America and the rest of the *Golah*, a better society after the war, the building of a Jewish State in Palestine--these depend upon us.

February, 1945

OBJECTIVES OF HABONIM

HABONIM attempts to develop the individual to become an integrated social personality within an integrated group. Thus HABONIM presupposes healthy, normal children who can be guided and directed toward the desired end with a minimum amount of technical skill but with a great deal of sincere devotion and enthusiasm.

We must allow full scope for the development of the individual. We must produce a unique educational "type" (there are no natural types of men and women), but we can do so without harm only if the person, as a person, is normal and is permitted to express his natural talents and inclinations. HABONIM aims at the creation of a self-reliant, socially conscious youth, aware of its ideology (and therefore of its difference from other youth) but without the dogmatism and without the emotional accompaniment of excessive shame or pride characterizing sects. As difficult, and in a sense, impossible as it is to achieve this goal, no effort can be spared in emphasizing and re-emphasizing it. Adults fight for freedom of thought and conscience - youth should certainly pave the way for it. HABONIM believes in the traditional "A healthy mind in a healthy body" but adds "within a healthy group".

To HABONIM, a "healthy group" means one which provides freedom and scope to the individual, yet teaches the value of cooperation and joint effort. We stress social importance without minimizing independence, for the collective value is enhanced immeasurably if the individual components are independently strong.

The general objective of HABONIM must necessarily be the training of healthy individuals and groups since these serve as the medium for the expression of HABONIM ideology. It is obvious that ideologies are not independent of their bearers and it is further obvious that the more wholesome the exponents, the more acceptable the ideology. Precisely because such is the case, it is necessary to emphasize that the HABONIM objective of developing personalities (commonly and inappropriately referred to as "character training") is an end in itself and is not dependent upon the ulterior motive of fostering an ideology. We share the aims of

all progressive youth movements the world over in our efforts to improve and develop the positive aspects of the individual's personality. Many in our movement tend to lose sight of this factor and to measure our success merely in terms of "converts". Yet we, as Jews, should more than any other group recognize the immensity of the task of helping establish and maintain "normalcy" among our youth. We who are subject to all forms of psychological disturbances and traumatic experiences need guidance for the maintenance of our equilibrium.

HABONIM aims to provide such guidance by means of establishing a reassuring environment which, though it has the "escapist" element of historical retrospection and prognostication, is securely riveted to reality by the bold tackling of the problems of life in all their grim manifestations. HABONIM aims to stabilize. HABONIM wants an integrated person in an integrated group.

The ideological objectives of HABONIM are few and simple. First and foremost, HABONIM aims to develop the broad sympathy and understanding which is the basis of human civilization - loyalty and understanding for one's near and kind. Concretely, HABONIM aims to develop a loyalty to the Jewish people and to suffering humanity. Just as the ideal of humaneness is an extension of the sympathy for relatives and tribesmen; so is our form of socialism an extension of our Judaism.

HABONIM wants neither the perversion of an excessive chauvinism nor that of national self-hatred. HABONIM stresses the natural ties of blood, culture, and tradition without making a fetish of any. We are Jews - and we want to be natural in our Jewishness. We neither encourage the empty braggart nor the perpetual apologist - we are loyal to our tradition but we stress the present.

The basic sympathy of HABONIM transcends national or racial boundaries. It extends to humanity as a whole. HABONIM is in sympathy with the oppressed and downtrodden, with the underprivileged and suffering, with the weak and the poor. Our socialism is humanitarian rather than class struggle. Our loyalty is to people rather than to dogmas. It is because our socialism is humane and civilizing that we feel morally justified in teaching it to young children. By the time that HABONIM grow older they are prepared to understand the conflicting dogmas of the socialist

world, retaining throughout the basic human idealism, implied even in the "scientific" materialist Marxism.

An important objective of HABONIM is fostering an appreciation for democracy with its implications. By practice and discussion, democracy is being demonstrated to be not only a tool, but an end in itself. In these days of dictatorship, it is especially necessary to buttress democracy. We must constantly remember that the delays and inefficiencies of democracy are small in comparison with its tremendous advantages. Beginning with the youngest groups, we can introduce an understanding for majority decision and majority rights. We can demonstrate in our own life how democracy can be fair without thereby paralyzing action. We derive added support to our concepts of equality and humanity from the practice of democracy.

The results of such training are far-reaching. We develop a permanent desire for fair-dealing in all spheres. We thereby create a resistance against dictatorship in any form - left and right. Simultaneously we train American citizens who will know how to appreciate and defend our political democracy. We train Jews who will oppose "Shtadlonus" and careerism in Jewish institutions and will strive for democratic forms of community action.

As carriers of a philosophy of life - Labor Zionism - one of our objectives naturally is the transmission of that philosophy. On this point have raged most of the controversies about HABONIM. The question is constantly posed, "Have we the right to indoctrinate children with an ideology?" It is possible, of course, to point out that all education is indoctrination and that if we do not indoctrinate, someone else will. That, however, does not fully answer the question, for we pride ourselves on our intellectual honesty. In truth we should content ourselves in HABONIM with demanding an understanding rather than an acceptance of Labor Zionism. There is time for politicization at a later age; in HABONIM it is sufficient if we inculcate the broad sympathies mentioned previously. That type of indoctrination which extracts the noblest ideals of civilization for transmission to the younger generation is education at its best.

In our explanation of Labor Zionism, we should be cautious to maintain our intellectual honesty. Labor Zionism should be presented in its perspective of a current philosophy and as one

of the solutions to the Jewish problem. We must present it as our analysis and interpretation based upon accumulated empirical data, rather than as an ideological dogma or "scientific" conclusion. Otherwise we would be negating our entire methodology and outlook.

Our next objective is based upon the inherent characteristic of youth - living up to its ideals. Young people are usually unspoiled and hence brook no sophistry. With them, "practice what you preach" is to be taken literally. HABONIM, therefore, seeks to carry out in life that which is constantly stressed at sichot. New ways are constantly sought to demonstrate clearly the unity between our thinking and action. In this respect much inspiration is derived from the Palestinian movement which has wisely adopted *Hagshama Atzmit* as one of its fundamental slogans.

HABONIM emphasizes the integral connection of each member to the rest of Jewry. Our participation in financial drives, our Zionist work, our interest in understanding Jewish problems, all these tie us to the weal and woe of Jewry. Similarly our attempt at communal living in the *Kvutzot* and seminars, our *Kupot*, our propaganda meetings, our protest work, our financial assistance to strikes, Spain, China - all bind us to the laboring masses and the labor ideals. Self realization, in America or in *Eretz Yisrael*, is our expression of the concrete efforts at living up to our ideals.

Finally, HABONIM has the objective of developing a loyalty to itself. We recognize that any party or any organization is merely a tool and never an end in itself. Nevertheless, no tool can be effective unless it is well constructed. HABONIM can be an effective organization only if the loyalty of its *chaverim* provides it with the means for uniform action. The danger of mixing up the loyalty to the organization with loyalty to the ideal can be avoided by sufficient stress on the ideals and ample elasticity. Self-critique, changes, experimentation are healthy when not overdone. A basic loyalty to HABONIM will permit changes without serious disruption in the continuity of effort.

These, then, are the simple objectives of HABONIM.

Saadia Gelb
April, 1939

BOY, GIRL RELATIONSHIP IN HABONIM

There is, or should be, something different about the life of a group in HABONIM from that of other groups. Where does the difference lie?... How does it express itself?... How shall the *Menahel* act?... These questions will best be answered through a consideration of practical problems.

The Boy Scouts, with all they have to their credit, have failed to inculcate in their membership a healthy, normal, realistic attitude towards girls. Similarly many Girl-Scout masters complain that the Scout laws and all the training which guides the girls through school, play, and home, are forgotten completely when the opposite sex appears on the scene.

A YMCA camp director once stated that the presence of the grocer's daughter on the camp grounds for only five minutes was sufficient to demoralize the routine. These institutions make an effort to normalize the relationships between boys and girls by promoting social affairs, parties, dances. But this technique only aggravates the situation. The Girl Scout, when preparing for a dance, forgets her training, her feeling for nature and realism, dons her most seductive gown, paints her lips the most conspicuous shade of crimson, while the Boy Scout beau of the evening, "shows off" continually, forgets his grammar, slings slang, uses a "line" and in other ways acts as unnaturally as possible. The young people meet only on the social field, and never consider one another in the light of fellow-men and women. This problem has confronted and has been evaded by such huge and international movements as the Boy and Girl Scouts, the Campfire Girls, Woodcrafters, YMCA movements, etc.

In our movement, we set an unusual, lofty goal. Our boys and girls must respect each other and, recognizing their differences, must work together freely. Our entire program is calculated to develop the *chaver* until he automatically and unconsciously reaches this goal.

THE SOLELIM: Our *Solelim* groups are co-educational. In the age before adolescence, the boys and girls are not aware of their physical differences. There is no physiological reason for the boy to be ashamed of playing with girls, or vice versa. It is for

that reason that our groups should be coeducational and should consist of no less than twenty members. In the larger group, the sense of shame, which is evident when boys and girls play together, disappears. The boy who sees that his friend is also playing with girls feels a little better about the matter.

At first, the children will segregate. Boys will sit on one side of the room and girls on the other. The *menahel* should use games, communal craft projects, joint committees, dances, two part singing, to bring them together. The feeling of strained discomfort will eventually disappear, and in our first stage of education, the children will learn Fundamental Number One - girls can work as well as boys. Boys can be as clean and as efficient as girls. In short - the *Solelim shichva* will function as a unit - not as two sections.

THE TZOFIM: The physical and psychological development of the *Tzofeh* when he (or she) reaches the age of puberty and becomes sexually conscious, makes it advisable to keep girls and boys in separate units. The *Pluga*, consisting of two or more *Tzofim Kvutzot* - is the medium which welds the children together into one organization, which enables them to have healthy inter-relationships and yet satisfies the need of the *Tzofeh* for sympathy and understanding on the part of the *menahel*, privacy, and all the treatment which can make a very difficult era easier to pass over.

THE BONIM: The *Boneh* sets the tone for the entire *machaneh*. Set the *Tzofeh* into an atmosphere where healthy boy and girl relationships reign and he will develop along the proper lines. But should he notice the *Boneh* following a different moral code, then he will obey the *Tzofim* edicts only because he has to, but he will aspire to emulate the *Boneh*. The *Tzofeh* who works hand in hand with a *chavera*, and treats her as an equal, will yearn for the day when he will gain *Bonim* maturity, and be free to consider girls as inferior, or perhaps as objects of worship.

The members of the oldest *shichva* need not be segregated into all-boys' or all-girls' *kvutzot*. The leader of a *Bonim* group can no longer delve into the personal affairs of the members, as can the leader of *Tzofim*. But personal example is not the most effective method of teaching *Bonim* proper conduct. Such knowledge and realization must be the result of a deep understanding of the

problem. We must insist that the leading *Bonim*, at least, possess this understanding. If the leaders of the younger *shchavot* - who are in most cases the leaders of the entire movement - traverse the proper path, the rank and file will follow. These *menahalim* must initiate a form of social life, of social behavior, which will be compatible with the tradition of our movement.

WHAT ARE THESE TRADITIONS?

In *Eretz Yisrael*, equality of the sexes has found its true expression. The girl is removed from the degrading position of housewife, incapable of assisting man in his activities. The *chalutzot* have played a role as important as that of the men. Women drive tractors, handle a plough, and take their place beside men in the firing line. Conversely, man has been doing his share in the kitchen, in the laundry, and scrubbing the floor of the home. All this does not mean a loss of femininity - nor does it imply that woman, who is naturally weaker than man, must undertake every type of activity. But *Eretz Yisrael* is not a "man's world". *Chaverim* and *chaverot* have formed a partnership, have joined hands in the march toward the achievement of our ideals. Mutual respect and friendship is no longer a utopian concept - it is a definite accomplishment in *Eretz Yisrael*.

How can we, in our American HABONIM, practice this comradeship, this partnership? One of the obstacles is the institution of "treating". Due to the custom of having the boy carry the entire burden of expense, both the boy and girl are often deprived of a good time. The boy's false sense of pride, made more acute by an attitude of female superiority, makes it impossible for him to permit the girl to share the cost, even though she may be better able to pay than he.

The evils of an attitude such as this are self evident. Why should enjoyment be sacrificed to a conception of male superiority? Why should not the theory of "equality of women" be extended into a field where it can have practical value?

We, in the great cities of America, are addicted to vulgarity. The over-sexed movies, literature and bill-board advertising serve to imbue us with an acute awareness of the problems of sex. A joke must have a smutty tinge before it can be classified as good. Dances, kissing games, necking, and other such social

titillations are the only social relationships between boy and girl. We do not, and would not, demand celibacy and negation of sex-consciousness, but we must ask of our *menahalim* to set the guide for normal *Boneh* and *Bonah* relationships. The absence of vulgarity - in language and action - the cheerful cooperation of male and female in movement work, will enable all *Bonim* to behave freely and naturally without the conventional "Boy meets Girl" attitude.

Bonim and *Bonot* should respect each other. The policy of equality does not mean that the boys will let the girls walk home on dark streets at night. It is comradely to accompany a girl home. Likewise, it is not "Socialism" to let a girl strain over a difficult task which a boy can do with less exertion and less chance of danger for his physical set-up. Similarly, the *chavera* should not take advantage of her sex to get the boys to do distasteful tasks which she is perfectly capable of doing.

Our *menahalim* and *menahalot* must demonstrate to all the *shchavot* that a "Chaverish" partnership is possible. Boy and girl must be able to work together without the tell-tale finger being wagged. *Menahalim* must feel the responsibility. Upon their shoulders lies the burden of developing the movement along decent, healthy, natural lines.

J. Criden
April, 1939

TEACHING OF JUDAISM IN OUR MOVEMENT

I'm a Jew, and I'm proud of it." We hear this bold comment everywhere, from the assimilated Jewish baseball player to the young Hebrew teacher. And still, we shouldn't consider this assertion alone as a real indication of Jewishness. Absence of shame is only half of the pride of origin. We must also know what it means to be a Jew. And if, after being aware of the long Jewish past, and after fully realizing the implications of the Jewish present, we still want to persist as Jews, only then might we truly call ourselves "bavustzinike," or positive Jews.

To be a positive Jew, one must possess these three essentials:

1. A knowledge and appreciation of Jewish history, culture and traditions.
2. An active interest in all phases of current Jewish life, and the willingness to shoulder Jewish responsibilities.
3. Aspirations toward a Jewish future, in terms of both national survival, and personal survival as a Jew.

These three elements are linked inseparably in a historical chain whose essence is best expressed by the Hebrew word "*Hemshech*," or continuity. This continuity with the past gives us a sense of belonging. It gives us a place in history, a meaning to our present lives, and a purpose to our future.

Each generation of Jews has received a vast inheritance of traditions, hopes, troubles, characteristic qualities and faults. Each generation hands down this spiritual heritage to its successor-but never without the impress of its own additions. This cumulative national experience has multiplied for three thousand years, and has finally reached us. It is our duty to receive it, to understand it, to enrich it, and again to hand it down. This is what we understand by the word "*Hemshech*."

A Zionist movement must be composed, essentially, of *hemshech*"- conscious Jews. Our Jewish cultural work, therefore, must revolve around the idea of "*hemshech*." There are many ways of accomplishing this, and we shall discuss them after the following brief digression:

Before beginning a presentation of Judaism to our members we must first convince them of this one point: it is entirely compatible with patriotic Americanism to also be a good Jew. However platitudinous it may sound to many of us, *menahalim* trying to launch new *kvutzot* find this a big stumbling block. There are various answers to the self-effacement, melting-pot attitude of the assimilationists. We might explain it this way: In a partnership or corporation, each member contributes his individual abilities, and all share from the enriched total. To take from the melting-pot of nations, without contributing to it brands one as a cultural parasite. Thus, Jews, to be loyal Americans, need not give up their culture and traditions, since the purpose of American freedom is, on the contrary, to allow groups to persist in their traditions. This idea of cultural pluralism is not an easy one to present, but as Zionists we must make an energetic attempt.

In order to teach thoroughly the concept of continuity, there is no real short-cut around a fundamental study of Jewish history and language. This, of course, is an educational enterprise beyond the present scope of our movement. However, we can devote much of our cultural work toward this end, through our *sichot*, *chagigot*, and *neshafim*. This will serve both to stimulate the desire to study, on the part of those ignorant of Jewish background, and, for those who did study, to interpret, and give meaning to their knowledge in terms of movement activity.

The following outlines suggest ways of presenting the idea of "*hemshech*" by means of "*Chains and Links*". A Chain is the tracing of a single concept down through Jewish history, and a Link is one of the highlights along that path. Each complete chain may be used in a single *sicha*, or a series of programs may be based upon the separate links. These illustrations are by no means complete, and *menahalim* are encouraged to work out other patterns along similar lines.

CHAIN #1: The National State of the Jews.

Link 1: The Exodus from Egypt: A group of patriarchal tribes break away from foreign enslavements, and through common suffering become forged into a distinct nation.

Link 2: The Conquest of Canaan: The nation enters a new land, conquers it, and sets up a state and national forms of life

- Link 3: The Babylonian Exile: The land is invaded, vanquished, and the nation is sent into exile.
- Link 4: The Return to Palestine: The nation returns and reestablishes the state and national forms of life.
- Link 5: The Roman Conquest: The land is invaded, vanquished, and the nation is again sent into exile.
- Link 6: World Dispersion: The nation carries its state and national forms of life with it, and is recurrently expelled from every land.
- Link 7: Return to Palestine: Zionism: The nation tries to reenter its land, conquer it (through work), and reestablish a state and national forms of life.

* * * * *

CHAIN # 2: Unifying Personalities. This chain shows the succession of great spiritual leaders who unified the Jewish people at crucial moments in its history.

- Link 1: Moses: Who forged a free nation out of scattered and enslaved tribes by giving them a unifying religious principle, a social code, and a common land.
- Link 2: David and Solomon: Who unified the scattered and heterogeneous provinces into a national power by military conquests and the building of the Temple.
- Link 3: Jeremiah: Who tried to unify the crumbling Jewish nation during the Assyrian conquest by emphasizing ethical principles to bind the Jews together during exile.
- Link 4: Ezra and Nehemiah: Who reestablished the Jewish State after the Babylonian Exile.
- Link 5: Rabbi Jochanan Ben Zakkai: Who supplanted the Second Temple with the Yeshiva for the study of the Torah, which thenceforth remained the unifying force among the Jews throughout the Middle Ages.
- Link 6: Moses Mendelson: Who tried to regenerate the Jewish nation by emancipation from its narrow horizons.
- Link 7: Herzl, Weizmann, Ben Gurion etc.: A group of personalities who are once again trying to unify the Jews by the return to Eretz Yisrael.

CHAIN # 3: Jewish Challengers: This chain describes the succession of countless heroes who stood up against terrific odds for the defense of Jewish rights.

- Link 1: David slays Goliath
- Link 2: Hoshea, the last king of Judea, wages a fierce, but hopeless battle against the Assyrians.
- Link 3: The Maccabees: Who gave battle to the strong Syrian tyrants.
- Link 4: Simon Bar Giora: Who defended Jerusalem to the last ditch before the Roman onslaught.
- Link 5: Bar Kochba: Who rebelled against Rome after the Destruction of the Second Temple. (also, Rabbi Akiva).
- Link 6: Schwartzbord: Who killed Petlura, the pogrom inciter, in broad daylight on a French street.
- Link 7: Trumpeldor.
- Link 8: Herschel Grynszpan.
- Link 9: Hechalutz.
- Link 10: Ghetto-Fighters.
- Link 11: Parachutists.
- Link 12: Hagana.

CHAIN # 4: Jewish Messianic Movements. This chain describes the succession of Messianic Movements which arose among the Jews during troubled times. The features common to many of them were the hope for 1) Universal Justice, and 2) a return of the Jews to their own land.

- Link 1: The Exodus from Egypt.
- Link 2: The Prophecies of Amos and Isaiah.
- Link 3: The Prophecy of Ezekial.
- Link 4: The Christian Movement.
- Link 5: Sabbatai Zevi, David Alroy, etc., forming an almost continuous chain through the troubled Middle Ages.
- Link 6: The Chassidic Movement, and the Baal Shem Tov. (Although of quite a different nature than the others, this movement has also some Messianic Trends in it.)

Link 7: The Zionist Movement: A Messianic hope of world Justice and Jewish freedom, being expressed in modern idiom, with a practical program.

CHAIN # 5: Jewish National Poetry: This chain shows the succession of great poems inspired by the dream of Jewish rebirth.

Link 1: The Song of Moses at the Red Sea.

Link 2: The Song of Deborah the Prophetess.

Link 3: The Psalms of David.

Link 4: The Prophecy of the Valley of the Bones: (Ezekiel)

Link 5: The songs of Yehuda Halevi concerning Zion.

Link 6: The songs of Bialik.

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Sufficient number of examples have been given to illustrate the general patterns by which "*hemshech*" may be presented. These are of course sketchy and incomplete. Further suggestions for chains, for which links may be worked out include the following:

1. Jewish Holiday Customs.
2. Jewish Ethical Principles.
3. Jewish Assimilationist Parties (Also traditional parties).
4. Jewish Scholarship.
5. Recurring types in Jewish Literature.
6. Jewish Economic Positions.
7. Jewish Heroism and Martyrdom. (Also Jewish cowardice)

Great care must be taken to present all phases of Jewish history and current life.

Herman Finkel
January, 1942

SHABBAT IN HABONIM

There is hardly a member of HABONIM who has not felt his heart beat a bit faster, his being enveloped in a spiritual warmth, and his entire self enchanted as he sat about a white-clothed table experiencing together with his *chaverim* an *Oneg Shabbat*. Like the legendary Jew who is a pauper six days a week, but king on the seventh, so it is with HABONIM: Life is prosaic; we are lost in our *Galut* environment, surrounded by indifference or hatred. But on Friday night--for one hour, perhaps for two-- in the light of the Sabbath candles there is poetry in life, there is love and warmth about us. And there is a dream and a hope.

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And then..

The candle flickers and dies. The electric light glares brightly. We snatch up our coats and step out again into our environment.

And suddenly..

It is no longer *Shabbat* for us--but just plain Saturday.

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And we, leaders of Zionist youth, might well ask ourselves: What is *Shabbat* to us in *Galut*? What is our understanding of it? Why and how do we present it to our *chaverim*?

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A great teacher wrote, "More than the Jewish people have kept the *Shabbat*, the *Shabbat* has kept the Jewish people."

We know that only a tiny fraction of American Jewry is "Shomer Shabbas" in the orthodox traditional sense of the word: abstaining from work, from the handling of money, from all the work-a-day matters of life; reciting the special Sabbath prayers; enjoying the day in the midst of family--in rest, meditation, study of holy writings, and in satisfying conversation. We know that most of American Jewry is divorced from the beauty of Sabbath

candles just as it is divorced from any folk expression--save that of philanthropy. Yet, *Shabbat* has remained with our people in 2000 years of exile and has acted as a constant reminder that we are a people and that, through the idea of a Sabbath day, we have enriched the soul of humanity.

In its orthodox expression, *Shabbat* is a spiritual gift to our people. In its Biblical admonition. *Shabbat* is a social gift to all mankind. For it teaches that man, the worker, must have a day to rest his body and to enrich his soul. It teaches this for all mankind, whether it be a "man servant" or a "maid servant" or "a stranger at your door."

This concept, expressed through a Day, has gained a new meaning where Jewish people are workers in their own land and can appreciate a *yom m'nucha*, where Jewish people are Jews "in the street" and "in the home" and can feel that the day is an expression of themselves. It is a rare home in *Galut* that can give to its family the same appreciation for *Shabbat* that every *Eretz Yisrael* child can have. But we have to make this day real for every *chaver*. We have to do these three things:

1. Understand the significance of *Shabbat*.
2. Appreciate and feel its spirit.
3. Respect *Shabbat* and the various forms of observing it that our people has created through the ages.

This is not an easy task, for in it we are trying to change attitudes; and that is a delicate operation.

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Two important factors in education are (1) the formation of habits, and (2) imitation.

A youngster coming to us has the habit of spending his Saturday evenings listening to his favorite radio program. At first, he thinks he cannot exist without it, but finally, we destroy his old habit by substituting another. To spend each Saturday night in discussion and enjoyment at the *ulam* is his new habit. We help him form habits of punctuality, self-dependence, simple dress. We change the reading habits of our youngsters; we change their thinking habits; finally, if we succeed in our *chalutz* education, we change the living habits of our *chaverim*.

So much for habit formation in general.

Before she comes to us a little girl may imitate her school teacher who likes long fingernails, or an appealing motion picture actress whose hair falls oh-so-carefully over one eye, or her big sister whose ambition in life is to wear the latest styles, sing the newest songs, and catch the most beaux. Now the little girl becomes a part of a *kvutza*, the central figure of which is the *menahel*. Before long, the new *chavera* wants a blue shirt--like her *menahel*, cuts her hair short--like her *menahel*; sings her *menahel*'s songs; grasps her *menahel*'s ideas.

Both habit formation and imitation usually take place without the awareness of the youngsters involved. But the *menahel* must always be aware that he is guiding the habit formation of his *chaverim* and that he is the object of imitation.

With this in mind, let each *menahel* consider his attitude and actions toward *Shabbat*. For I have seen the good a *menahel* does through conscious education often destroyed through his own thoughtless example. And that applies particularly to *Shabbat*. If the *menahel* wants his *chaverim* to carry home the spirit of the lighted candles, the humming of a *Shabbat Nigun*, then he cannot take them to the corner drug store on Friday night, or to the motion pictures, or to the bowling alley. If he wants them to appreciate *Shabbat*, he cannot instruct them in arts and crafts on Saturday afternoon. At *Camp Kvutza*, he cannot assign them to chop wood Saturday afternoon for the Saturday night *Medura*. All preparations can be done before *Shabbat*. For *Shabbat* is a day--twenty four hours in length. *Shabbat* is not two hours on Friday night. If we make our *Shabbat* just an evening program, it will remain only an evening program--we will lose its significance before we have gained it. If all year round, Friday night and Saturday are as every night and day, then we cannot expect our youngsters to come to *Kvutza* ready to accept, to enter the spirit of and to appreciate our *Onegei Shabbat*.

Furthermore, to refer to point three in the things we must do, a *menahel* cannot scoff at religious observance of *Shabbat*. In doing so, he exhibits his ignorance and lack of respect for one form of Jewish expression that has united our people and that still warms the hearts of a part of Jewry.

We cannot set the *Shabbat* activities of our *chaverim* when they are not with us, but surely we must not add to the *Galut* environment of regular Saturday afternoon shopping tours, beauty parlor appointments, and weekly motion picture serials. We can substitute in their stead: the Friday night *Oneg Shabbat*, the Saturday afternoon reading circle, the long walk in the park, the *Tanach* or *Ivrit Chug*. Attitude and understanding of *Shabbat* is largely a matter of habit formation and of conditioning of mind and heart through our meaningful, our rich, and our spirited *Shabbat* programs.

We have to make *Shabbat* different from all other days. For *Shabbat* is an expression of our difference from all other peoples.

May. 1945

USE OF SYMBOLS AS AN EDUCATIONAL DEVICE IN OUR MOVEMENT

For about ten years *HABONIM* has been a youth movement following a definite socialist program taken lock, stock, and barrel from existing socialist youth movements, while little attempt has been made to bring it into harmony with "our own" aims. Could we have a special attitude to strikes, to demonstrations, to the Negro problem, to lynchings, to unions, to social legislation, to the Jewish Problem? With the exception of the last, which was our own pasture, this was not our own Torah, but a set of scrolls from the Sinai of Socialism.

In addition to the program, we also fell heir to the accompanying jargon and symbolism. Of the jargon there was much. We subjected ourselves (especially in our early years) to huge doses of "Jim Crow", "Imperialism", "Class Consciousness", "Militarism", "Capitalist", "Write to Congressman Kvetch", "Pass Bill HR 2222", "Evviva il Socialismo e la Liberta", "Comrade", "The Internationale", etc. There was little symbolism, and all of it was obvious.

A red flag, a bigger red flag, a torch, a bigger torch, a pair of clasped hands, burnings in effigy, slogans, signs, more signs, huge signs, singing, louder singing, more loud singing, mass meetings, outside speakers, torchlight parades, stooge questions from spectators. All obvious, all threadbare, all insulting.

Why was their symbolism so empty? The answer requires little seeking. After all, who were they -- these leaders and members of the socialist youth movements? They were the intellectual vanguard of the revolution. They were the heralds of a new order -- an order which would not need the trappings of oppression, the opiates of slavery. What need would socialism have of a flag -- the rag of servitude. To be sure there was a red flag but that was not the flag of a nation, but of a class -- that was not a flag but the flag -- the banner of freedom. After all, what need has the intellect of symbols? If one grasp the thing itself what need has one of a representation of it? Ah, but what of the broad masses who perhaps will never appreciate Marxism qua Marxism? They may not struggle for an ideal who will struggle for its symbol. Symbols are necessary to the broad masses who cannot approach the burning bush, but these symbols may then -- must then -- be obvious and repetitious.

With this intellectualistic attitude it is hardly surprising that whatever grudging symbolism we adopted was shabby, shoddy, and self-defeating. It was self-defeating for while the matter may (or must) be obvious and repetitious, the manner must be subtle and captivating. It is a sorry fact that only totalitarians have been able to perceive this and to use it, while others spurned it as an unworthy instrument, leaving the field clear for unworthy forces to use a mighty power.

This was the attitude which we took over from the socialist youth movements in existence when we came into being. This is responsible for our lack of dramatic appeal. We were too honest to exploit the emotion potential of circumstances. We adopted this attitude unconsciously and perhaps only by contact and imitation. We inherited our Zionist jargon directly from the senior party and we have never had a Zionist symbolism (again a result of the same intellectualistic approach) except for the feebly introduced resolution that HABONIM was to be a *tzofnut-chalutzit* youth movement.

IS IT RIGHT TO USE SYMBOLS?

For this reason our movement, like the socialist youth movement, was to appeal only to the chosen few of Jewish youth who could be convinced of the strength and imperative of our ideal.

And so, foolishly, we set out to conquer the grey matter of those who came within our sphere of influence. But this was only barely possible when we attempted to create HABONIM, as the youth movement of a youth movement, with eyes toward a prospective membership of young people in their early teens.

Appreciating this a little, we attempted to make of HABONIM something a bit different from what had prevailed heretofore. We attempted a new educational approach -- an approach based more nearly on the needs and capacities of the youth we were trying to attract. This new approach was not so simply determined as it would now appear. Huge thermal units of caloric energy were expended in vigorous arguments pro and con the value of a blue shirt and a neckerchief. There were stiff-necked and hard-headed objectors to regimentation and indoctrination. Our radicalism, which had made us superior to symbols, made us uncompromising enemies of banners and bowline knots. Many will still remember the jeers which even the proponents of the blue shirt idea had for the greeting "*Alei U'vnei*". The proponents of "*Alei U'vnei*"

did not deny that symbols were very shabby things and not needed by really intelligent people. But then, we had ambitions to become a mass-movement and a mass-movement had to sacrifice a little of the holy light of "*ata b'chartanu-ism*". The implication is clear -- almost mathematical: If we want to become a large movement we must lose some of our eclectic excellence and if we do this we must be ready to substitute emotion for cerebration. What is the language of the emotionalism of the masses? The language of the obvious -- the pathos of the evident.

We arrive at this contemptuous conclusion if we leave out the precious ingredient of humility. It is intellectual snobbery which says to me that I may not swell with pride or weep in sorrow at the portrayal of something. None of us can be present at all of the triumphs and disasters to which we must react. We must be ready to attack on both fronts: on the emotional and intellectual.

All of this was not thought-out and detectable. Much of the process was inherited from other youth movements and much is traceable to a readiness to use what lay convenient to hand -- the well-worn and time-honored. And so our movement entrenched itself in the use of whatever obvious symbolism we had. But the germ of our liberation from this radicalist contempt for the positive force of human emotion had already been sown. It was sown when we created HABONIM, when we decided that a purely intellectual appeal would leave us with geniuses and madmen as members; it was sown when we made our first order of blue shirts and when letters opened with the greeting "*Alei*".

Since our previous contact had been with poor and slovenly symbolism, it was almost natural for us to believe that symbolism is characteristically poor and slovenly. This is certainly not the case. Poor and ill-chosen symbolism will be as ineffective as if there were none at all. Well-chosen and well-planned symbolism will give an effect without noticeable mechanism. We must free ourselves from some of the poor machinery we thought was symbolism and construct a system of inner dramatization that will exercise as strong an emotional pull upon our membership as the intellectual force of our ideology.

II

Our symbols must be of three varieties: first, the internal symbolism of the day-to-day routine of the movement; second, the actual symbolism of our synthetic ideology; third, the external symbolism of our movement as it comes to the attention of outsiders.

THE ULAM

Concerning the internal manner of our movement, it is necessary to insist that every city have at least one central *ulam*. This *ulam*, since it is to be the spiritual as well as the actual habitation of our movement is the basic and prime necessity. Until this is achieved, we must not expect any other consequential success. Once accomplished, we must make the place a fitting home for our movement. Our *ulam* must be a place to which our membership will come in every spare moment. It must have a meaning and be an inspiration to each *Solel* as well as to each *Boneh*.

This is more than a matter of decoration, though it certainly means that too. The *ulam* must bear the stamp of our movement. It should be large, clean, and situated conveniently. It should also be such as to allow dancing and some "rough-house". It is not easy to find such an *ulam*; once found it is not easy to support. It should look like the *ulam* of a youth movement. It might be somewhat oppressive if the room is dominated by the bearded nobility: Herzl, Syrkin, Gordon, Marx. Perhaps this is not a reverent statement, but it is a true one. The *ulam* must have decorations of two kinds. It must contain a certain amount of decorations which are made with some care and expense and are therefore semi-permanent, and it must also contain decoration which is dramatic, timely, and which has to be changed periodically - perhaps weekly.

The semi-permanent decorations will vary according to the local conditions such as the size of the *ulam*, equipment of the *machaneh*, funds available, etc. The front of the room should have a dominant group decoration above the eye level. It may be a large representation of the **HABONIM** emblem surmounted by the words *Alei U'vnei* with two large blue and white banners - one on each side. It may be a group of banners - one for each of the *kvutzot*. It may be a large conventionalized figure of a *chalutz* surmounted by a slogan and flanked with banners.

If the *machaneh* is fortunate enough to possess or to have access to a jig-saw or a band saw, some very excellent semi-permanent decorations may be made. Various shield or cut-out-lettering signs may be made and placed to excellent advantage. Judicious use of coloring and waterglass with vari-colored metallics may be used with inspiring effect.

The minds of those responsible for the *ulam* must poise delicately on that narrow ledge between barrenness and flamboyance. Those responsible for decoration should bear in mind that if they must err, it is better to err on the side of simplicity rather than on the side of vulgarity. As many as possible should participate in the planning and execution of decorations. This serves to give many *chaverim* a personal and proprietary interest in them.

The rest of the decoration, that is the decoration which is timely and dramatic, will rest chiefly with the *menahel* of each group that uses the *ulam*.

The *luach* or bulletin board itself is part of the permanent equipment, but its use puts it in the second category. The bulletin board is the information center of the *machaneh*. It will announce general functions and activities, various meetings, *kvutzat menahalim*, seminars, *vaadot*, special activities, etc.

The time of year will determine in some measure the transient decoration. Since this must serve a definite movement function, the activities of the movement will have a strong effect on the appearance of the *ulam*. On this account the Flag and Flower Days of the JNF should demand a distinct and changed decoration. The same is true of the Flower Days of the *Gewerkschaften* and **HECHALUTZ**. These purposive decorations have to be educational and stimulating. They must leave no doubt as to the meaning of the particular campaign involved.

This brings up the problem of the educational value of slogans and posters. It must be definitely assumed that a Hebrew slogan, no matter how beautiful or inspiring, is not in order unless each group that is going to be confronted with it is certain of its meaning and implication. Thus "*Ein nitzachon b'li tarbut*", (there is no victory without culture) is a splendid slogan, but educationally useless unless every *chaver* is able to glance at it with a complete knowledge of what it means and what it implies. This can be assured only if the *kvutzat menahalim* gives its complete cooperation and if every *menahel* is responsible for ensuring that a decoration is not just so many foreign letters. The committee in charge of decoration is not ready to hang up any slogan until the **KM** understands it and undertakes to make it understood.

The celebration of holidays will find reflection in the style of the *ulam*, and the actual cultural work of each *kvutza* should be used by the *menahel* to improve the appearance of the *ulam*. The acquisition of the *ulam* itself can be transformed into a festive occasion with a properly planned effective "*Chanukat haulam*".

It is necessary that the *ulam* be always presentable and as clean as possible. The functioning of the groups which use the *ulam* will definitely be influenced by the order or disorder of the place. The efficiency of the *menahel* will reflect itself in the appearance of the place at the end of a meeting.

So much for the *ulam* itself. The *ulam* is the home of the movement. It can be the greatest single factor of inspiration that we have. It can be a shell for a shoddy non-descript movement that has as little regard for itself as it has for its surroundings. Here again let us err, if err we must, on the side of simplicity. No decoration is "good enough." It is either good or no good at all. Let us, when we are confronted with material, rather have a beautiful blank space than an ugly eye-sore.

SHIRTS AND INSIGNIA

Now, a little concerning the inhabitants. Nothing so generates a genuine esprit de corps as a "uniform." A "uniform" does not necessarily mean a complete outfit such as other youth organizations possess. It, of course, may mean that. But we have somehow found a complete uniform impracticable and have therefore adopted a minimum - a blue shirt. Very well, let us accept this minimum not as we have done, but let us really accept it. The reason why many HABONIM do not have the HABONIM shirt is, of course, the fact that our *menahalim* have not taken the matter seriously.

In addition to the shirt, it is also possible to have felt HABONIM "insignia" and HABONIM pins. These are available to the *machanot*. In addition the *machaneh*, the *shichva*, and the *kvutza* can be added to the insignia in stripes.

It should be remembered that a uniform does not imply uniformity. The uniform is a function of manner. Thought processes are a function of matter. We are dealing here with manner. All of us know of other youth organizations which take their uniform seriously, and we have seen how they are able to give the impression of strength and solidarity by this alone.

TERMINOLOGY

The introduction and use of the movement language which I have called (not disparagingly) "jargon", has been accomplished with some degree of success. We have introduced a set of Hebrew

terminology into the mechanism of the movement. It remains for us to better and to broaden it. There seems to be every indication that effective steps are being taken in this direction. This is a matter which can best be dealt with administratively by the local KM.

Finally, in the internal symbolism of our movement routine, we must consider the stage-setting for celebrations, etc. The effectiveness of celebrations is increased beyond imagination by planned stage-setting. Conversely, even the very best program is rendered almost completely ineffective when presented under shoddy, colorless, and shipshod circumstances.

We cannot be too ambitious with respect to setting the stage for celebrations. Let us always be clambering upwards to the impossible and the impractical. What we achieve will then be bound to be much greater than if we set ourselves predetermined limits of practicality.

First and foremost - and I risk being obvious - every celebration must have a theme. This theme must be exploited to its utmost. We must confront the persons we hope to influence by persistent and ever-varying representations of the thing we are trying to say. If we are celebrating *Chanuka*, for instance, we think immediately of a *menorah*. We may drape the front of our *ulam* (or rented hall) with a covered table effect and set down a simple *menorah*. This is obvious and unambitious. Further, we may drape the table with folds of blue cloth reaching to the floor, darken the room and play a small spotlight on the *menorah*. This is the beginning of dramatic effect. Further, we may construct a large *menorah* of wood or cardboard, buy large white tapers and dominate the whole room with the *menorah*. This further heightens the dramatic effect. Finally, we may set up soap-boxes of varied heights (in rough representation of a *menorah*), cover these with cloth, write a dramatic sketch about the *menorah*, and have eight persons dressed as candles portray a living dramatization of the *menorah*. These are only a few of the things we may do with only one of the central themes with which we deal.

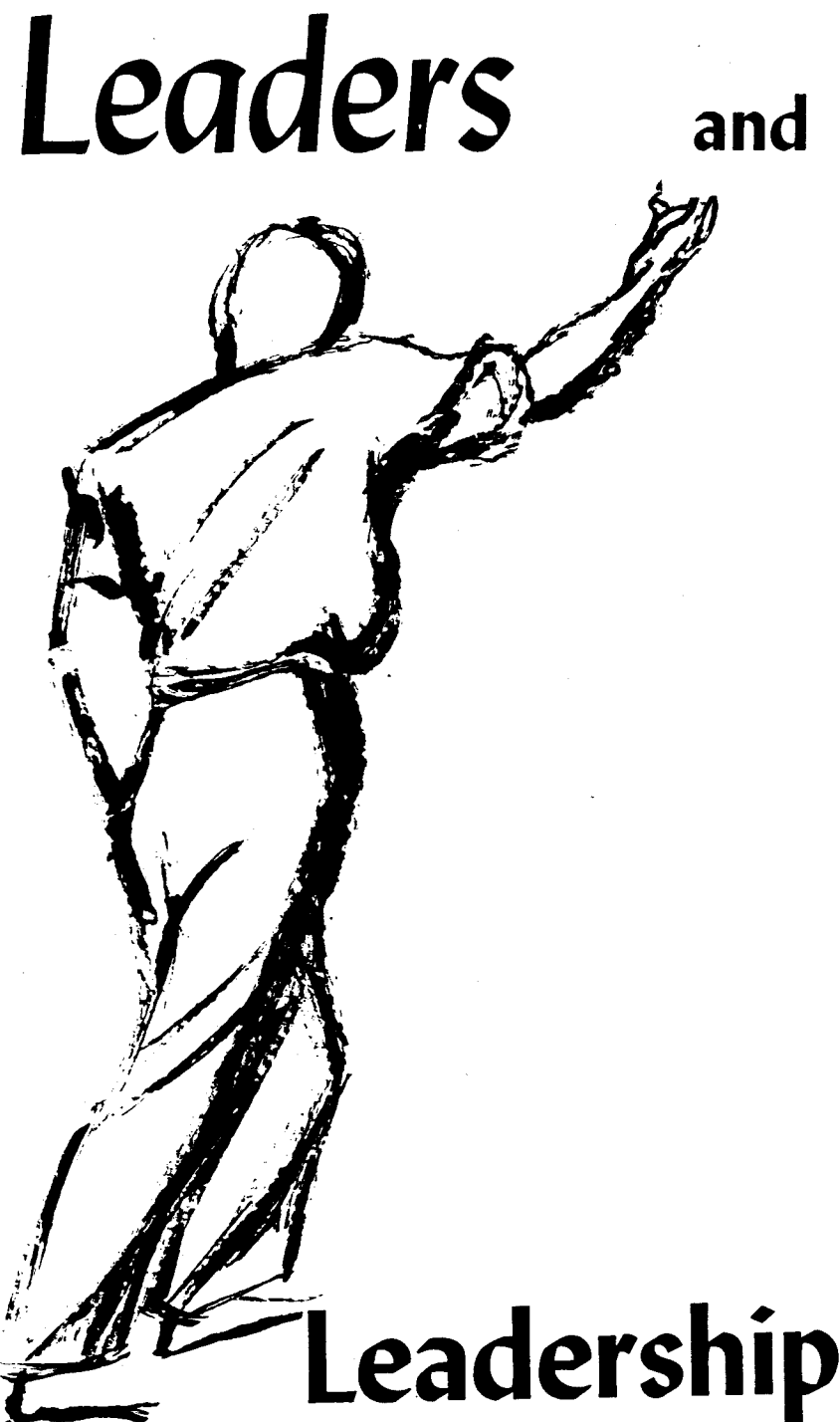
Again and again, *chagigot* and celebrations have fallen flat because no imaginative effort was invested in one single, simple thematic symbol. Ambition, plus daring, plus imagination brought to play upon holidays, *Onegei Shabbat*, conferences, parties, and other movement activities can discover for us the precious ingredient that makes success out of failure.

We must end the radicalist contempt for the subjective. Once and for all, let us admit that the force of emotion is just as strong or stronger than the force of intellect, and may similarly be used either for good or for evil. A chemist may make a dangerous explosive, a biologist may be able to infect a city. Shall we, on this account, condemn chemistry or biology? Obviously not. Chemistry and biology can give us wonderful things. Yet because totalitarianism (and let us no longer bother ourselves with distinctions) has used the fanfare and the magnetism of symbolism, the intellectual cream of the crop would make it an unholy instrument.

Precisely its successful use should recommend symbolism to us. Its moving power has been tested and shown to be tremendous. T.N.T. may be used to blow up homes and families and it may be used to mine coal and iron, which in turn may be used to move huge armies of destruction. By its use shall you know it. Symbolism has great power -- power, to attract and to hold -- its character is determined by its purpose. The inference is that we may use the power of symbolism to enhance the strength of our idea, without useless worrying about the purity of the instrument.

To be sure, I do not advocate the use of symbolism as a substitute for anything except "batlonishkeit". We should not want a movement whose sole purpose would be showmanship. We do not think of entering the advertising field. We do want, however, to bring ourselves to the attention of young Jewish America and to attract and hold young Jews. We can do this by keeping and improving the matter of our movement and by a new departure in the manner of our movement.

Irv Sternberg,
November & December, 1940



Leaders and Leadership

The following article is an analysis of the objectives of HABONIM from the broad educational viewpoint of the professional group worker. It discusses the universal educational principles involved in our work.

There are among us many chaverim who are a bit impatient with discussions of "education and indoctrination", "personality development", etc. as "the type of thing we would like to do if we had the time". Now, they say, in 1948, we have no time for justification of our program, for social work "lingo". We must teach our chaverim to face modern and Jewish reality. As many of them as possible must be taught this as soon as possible.

Nevertheless, we feel that it is important to include this article in an Anthology devoted to leadership and leadership techniques. This type of thinking is prerequisite background for the good leader.

QUALIFICATIONS OF LEADERSHIP

It is a truism in our movement that our development and expansion depends upon the number and the quality of our *menahelim*. Consequently, we scour the various cities for leaders and spend much of our energies in training those leaders who are already with us. Hence, it is important for us to consider: What is a leader? Who can be a leader? What are some of his major problems?

WHAT IS A LEADER?

To us a "leader" means a guide. We think of a leader or *menahel* not as a person outside of the group who issues commands, but as an integral member of the group who by virtue of his recognized superiority and experience can influence the conduct and development of the group. A leader in HABONIM is not a dictator whose word is law. Though removed from the group in age, he is a part of the group's conscience, its educator, adviser, stimulator, and experienced assistant in difficult situations. He can direct the group's actions by persuasion, example, and inspiration -- never by force. He is the master of the forces operating within the group and uses those forces to the advantage of the individual and the group.

To fit into such a picture, a *menahel* must meet certain fundamental requirements. To be a HABONIM leader, he must meet specific HABONIM requirements.

LOVE OF CHILDREN

The most fundamental prerequisite for a leader is the possession of a deep sympathy and love for children and young people. Joshua Liberman in "Creative Camping" writes that some of his counselors, Ph. D's in psychology, possessing an excellent theoretical knowledge of children's motivations and reactions, turned out to be inferior leaders because they lacked a natural love for children and hence their theory was valueless.

It is well-known that children quickly detect the attitude of adults and react to those attitudes almost unerringly. Thus

the leader who merely wishes to satisfy his desires to rule over youngsters, or the leader who takes a group for the sake of experimentation will rapidly lose the confidence normally enjoyed by an adult. Conversely, the leader who has no theoretical background in psychology but who reacts to the child's behavior, may entrench himself in the child's heart. A totally untrained *menahel* can possess empathy (defined as identification with the child's emotions) and deeply feel the sorrows or the joys of a *Solel* or *Tzofeh*. Such natural sympathy will be perceived by the young *chaver* and the basis for a sound relationship is established.

By the time *menahel* age is reached (17-25) sympathy for children or the lack of it is clearly established. It is possible to develop such sympathy, but unless a *menahel* possesses it naturally he can no more succeed in the art of leadership than a musician without a love for harmony.

DESIRE TO DEVELOP

The second prerequisite of a *menahel* is a conscious desire to develop himself and his charges. It is not enough to feel with the young *Boneh*; it is also necessary to do something about it. The *menahel* should have an earnest desire to help in the solution of the problems which the *Boneh* meets. He must stand by in periods of mental storm and stress. He should feel the importance of guiding the character of each member. Uncontrolled sympathy may encourage false behavior traits. We must always remember that understanding should not imply condoning. A *menahel* may understand that a *Tzofeh* was badly licked in a fist-fight with a school-mate, consequently he sulked, became uncivil, and neglected his HABONIM duties. Such understanding, however, does not prevent the *menahel* from pointing out that fighting is not always a solution, that losses must be borne with good grace, and that, in any case, HABONIM must not suffer as a result of personal difficulty.

The *menahel* will find many opportunities for turning situations and emotional states to the individual's benefit, if in addition to sympathy, he will be aware of the need for helping in the development of the *chaver*. An appreciation for development in others can exist within one who realizes his own need for improvement. The *menahel* should develop the group and be developed by it.

KNOWLEDGE

After ascertaining the presence of the first two prerequisites we can proceed to the third *sine qua non* of leadership - knowledge. To be of real service we must know what we are doing, lest sympathy and desire to help lead us to ridiculous, even harmful, actions.

First and foremost, the *menahel* must understand the child. The *menahel* must understand the elementary reactions of human beings; the basic drives, motives, instincts; the basic phenomena of adolescence; the role of environment and heredity; the simple manifestations of emotions and emotional conflicts; the role of sentiments, acquired tendencies, ideals. However, there is danger in the possession of limited knowledge of psychology. The intoxication of the first glimpse into human emotions is overpowering. Like the traditional college freshman, the newcomer to psychology knows and understands everything. Fortunately, as he becomes a sophomore he knows less; as a junior, still less; and as a senior he begins from the beginning. The graduate student realizes fully how little he knows. Similarly, as the *menahel* learns and experiences more and more, he begins to realize that he knows less and less. Paradoxically, when he reaches the point of knowing very little, he achieves his greatest usefulness.

Are we not, therefore, endangering the *chaverim* if we entrust them to young *menahalim*? Yes, and it is for that we must control and check the *menahalim* either by a *madrich* or an older *Rosh Machaneh*, or by careful analysis and review of each other's work by a whole group of *menahalim* (K.M.). Until the individual *menahel* becomes experienced, we must rely on such control.

A *menahel* must understand the group as well as the individual. Group or social psychology offers much pertinent information on group living and group reactions. The *menahel* must be aware of the constant interaction between one person and another, between groups of persons, or cliques, and an individual, between the group and other groups, between the group and the *menahel*, and between the numerous sub-groups that arise even in the simplest group. The understanding of the individual is never complete until his social behavior is known.

The *menahel* must know the larger social forces operating in our civilization, in the country, and in the community. Psychology

cannot be studied in the abstract. Cultural influences may be as potent as heredity. The combination of the native equipment of senses, reflexes, and instincts operates within a cultural environment. Our actions become meaningful only in the light of the European, American, and Jewish cultures. A leader need not be a scholar, but he must possess a knowledge of some basic sociological, anthropological and historical facts. (The special knowledge of the *HABONIM* leader is discussed later.)

PERSONALITY

The fourth prerequisite for any leader is that he have an attractive personality. For our purpose, we may define "personality" as the sum total of the individual's characteristics (including his mental, physical, moral, and emotional features) and the impression conveyed to others. It can be readily seen that the first three prerequisites are included in the term "personality"; nevertheless, personality must be discussed separately. A leader's personality must radiate wholesomeness, either physical or mental, preferably both. A *menahel* need not be handsome or a *menahel* pretty, but both must be clean-cut. Neatness, orderliness, and composure are some of the merits implied. Obviously, the *menahel* must have a social personality; for his duties will constantly carry him to groups and to social life. In view of the vagueness of the term and difficulty of concrete definition, it may simply be stated that the *menahel* should have a pleasing personality.

SETTING AN EXAMPLE

The fifth prerequisite for democratic leadership is the desire and the ability to set an example. In our movement, ideals should not be advocated in the abstract. A *menahel*, who delivers a tirade on the evils of smoking and lights up as soon as he leaves the meeting is a hypocrite. The same is true of the *menahel* at *Kvutza* who puts his tent to bed with a bedside story on discipline, then attempts to leave *Kvutza* grounds. A *menahel* cannot expect the group to honor standards to which he is not himself willing to submit.

Setting an example also implies relinquishing arbitrary privileges. For example, staying up later or eating more at a *Kvutza* may possibly be substantiated on the grounds of the

different psychological capacities of the varying ages. Going to movies, however, may in no case be the privilege of older *chaverim* or *menahalim* without also being a privilege of *Solelim*. Such flimsy explanations as the differing "psychological" needs are too frequently rationalizations which younger *chaverim* can easily detect. Setting an example is not only a "leadership technique," but a sound test for our approved tenets and for the integrity of a *menahel*.

To the child, the *menahel* represents an ideal. If the leader's ethics are not commensurate with his influence over his group there will be trouble. Children are addicted to hero-worship and strive to emulate faults and wrong doings as well as good deeds. The development of the child depends to a considerable extent upon the behavior of his *menahel*.

LABOR ZIONIST KNOWLEDGE

If the above five prerequisites are essential for any leader in a democratic or progressive group, the HABONIM leader must possess two additional qualifications. The *menahel* must have a knowledge of Labor Zionism. Our ideology, after all, distinguishes us from other groups. "Techniques" are common to all groups and movements. The *menahel* must understand the Jewish life and Jewish history out of which our movement has sprung. He must be aware of economic forces which determine so much of our socialist thinking. He must have an understanding of the struggles of labor and the history of socialism. He must know Zionism in all its phases and must understand our synthesis of Socialist-Zionism.

A *menahel* must know our movement and its formal set-up. This includes the history of the Poale-Zion abroad, the history of our organizations in America and specifically the organizational structure of HABONIM.

Most important, the *menahel* must understand and appreciate the philosophy of life implied in our ideology. Briefly stated, the principle of *Hagshama Atzmit* (self-realization) is fundamental with us. We differ from the orthodox socialist movements in our emphasis on the individual. We preach ethical socialism for one's self, rather than abstract socialism "after the revolution." We stress the individual and his ethical, personal relations as well as the mass morality of socialism. Our entire

philosophy, as advocated by our best teachers calls open-mindedness, honesty, sincere self-criticism, analysis, understanding, and a minimum of dogmatism. Despite all pressure from "successful" communist examples of regimentation, we cling to our individuality, our intellectual freedom, and to democracy. The *menahel* must have what might be called the "spirit" of our movement deeply ingrained in his mental and emotional life.

Finally, the *menahel* of HABONIM must possess a devotion to our movement. He must recognize the discipline of the K.M., his own group, the *Machaneh*, the *Merkaz*. He must understand the need for acceptance of convention decisions and *Merkaz* directives. So long as the democratic avenues for change are available, there must be a whole-hearted prompt responsiveness to the movement's leadership. Such understanding will yield national scope to our work and breadth of vision even to local *menahalim*.

With all these imposing qualifications stated, it must be remembered that perfect *menahalim* are not available. Some may excel in one phase and some in another. It is a wise K.M. which can fit each *menahel* to the field of his greatest usefulness.

Saadia Gelb
January, 1939

More important than the actual day to day work of leading a group is an understanding of the full implications of what a leader should be and do.

Leadership is more than a lecture every week. It is more than teaching a song, or running a party.

This article and the one following it, discusses some of the other, less obvious perhaps, but just as important, qualities necessary.

The Editors

A LETTER TO A MENAHEL

Dear Chaver:

If you are ready to come in off "the sidelines;" if you understand that your local movement depends on your assuming leadership; if you are willing to apply yourself to the task of being a *menahel* -- then you have started in the proper direction.

But there is no recipe for becoming a good *menahel*. I can give you an outline to show you how to prepare a *sicha*. I can give you a book with many ideas for clever arts and crafts projects. I can tell you about a hundred games. I can explain how our holidays should be celebrated. All that I can give you with a great degree of objectivity. But to tell you how to be a *menahel*, well, that is not so easy; for it involves you.

What are you? That is the first question you must answer for yourself in the process of being a *menahel*. You have to become better acquainted with yourself, with your own beliefs, with your likes and dislikes, with your understanding of life and of our people and of our future. Know yourself and know where you are going. Be honest with yourself in your self investigations.

Perhaps you are wondering what place the above paragraph has in an answer to your problem of how to be a good *menahel*. Well, I shall tell you. When you become a *menahel*, you have placed in your hands the power to influence all the young *chaverim* in your *kvutza*. They will imitate everything you do and say; they will copy your mannerisms in dress, in speech, and in thought. You must never disillusion them by being one thing yourself and simultaneously telling them to be another. You will not be able to know them and to judge them unless you first know and understand yourself. You will not be able to convey ideas and action to them unless you first have clear in your mind the ideas in which you believe and the action that you, yourself, are willing to take.

So, if you would be a good *menahel*, first know yourself.

This should not imply for you, that you must "know all the answers." I hope that you have a questioning mind, that you will go through many periods of wondering and self-searching and re-evaluation in your life. But it should be clear to you that you

must have a definite outlook on life, a desire to be an active participant in that part of society that will remake the Jewish nation.

Do you like people? That may sound like a silly question, but you had better be able to answer it affirmatively, or give up the idea of being a *menahel*. And by liking people, I mean -- do you like them enough to study them, to want to know all you can about them, their hopes, their troubles, and their way of thinking. When you become a *menahel*, you will learn the names and faces of your young *chaverim*. Will you learn more? Will you call them on the phone occasionally? Will you know the hundred and one things about each of your youngsters that will make you understand their personalities and their actions?

Will you be willing to listen, listen, listen to them? And will you try to listen, too, to the things that they leave unsaid?... That is a difficult thing to do... to hear the words that are not spoken. But if you really like your *chaverim*, you will soon be able to do even this.

Just as you know you must be a *menahel*, so you must know that being a *menahel* spells work for you. First, you have to be an example for your young *chaverim*. You have to participate in every *machaneh* affair and be outstanding in your work. Nothing will make your youngsters more proud of you than if you collect the most money for JNF, or if you sell the most FURROWS subscriptions. If you take a leading part in the concert, if you arrange or help to arrange an *Oneg Shabbat*----your young *chaverim* will begin to picture the time when they will be like you.

Then you have to work on the *kvutza* itself. You have to prepare every meeting activity with utmost care. You must always know what you want to do with the "kids." Never come to a meeting without knowing what your aim and program will be. For this you have to read, read, read; be awake to everything that is happening to our people throughout the world, to your city, and this country. When I was at school, a very good teacher once told me, "Try to know a little bit about everything and everything about one thing."

You have to find ways of presenting what you know to your *chaverim*. You may not succeed at first, but keep trying. If you

are primarily a "good guy" you will find the affection of your "kids" and they will be patient with you as you learn to educate them. Just see that they have fun in the process; give them lots of activity--*chagigot*, *tiyulim*, etc.

Remember that as an educator as well as a good *chaver*, you must consider the importance of experimenting. Every single activity and *sicha* you have is an experiment. Prepare for it. When it is over, look back on what you did and how you did it, and evaluate your work. Repeat methods that you find successful and discard your mistakes. Don't be afraid to try something new. The *Oneg Shabbat*, our *Camp Kvutzot*, everything we have--even our form of organization--is the result of the experiments of *menahelim* who started as you start today, a bit unsure of yourself but well aware of the need of your effort.

More important than anything else is your attitude to our movement. But to proper attitude, we must add knowledge. And that is what you must acquire. Do you know your holidays, their meaning, and their historical background? Do you know about the history of Zionism? Do you know the work of the *chalutzim* and what they have created in *Eretz Yisrael*? Are you keeping yourself informed about what is happening to world Jewry? These are a minimum number of questions you should answer before becoming a *menahel*. Work to educate yourself.

And now, I wonder what else I should tell you? Need I tell you to dress simply and neatly, always to be punctual, always to set high standards in your own "way of being"...

There is one thing more:

Do all your work with *chalutz* devotion. Leading your *kvutza* is your most important duty in HABONIM.

April, 1944

THE CHIEF TASK OF THE MENAHEL

I wonder whether most of our *menahalim* have ever asked themselves; What is the aim, or what should be the aim, of the educational activity of HABONIM?

Were one to conduct such a referendum among our *menahalim*, then undoubtedly nine out of ten would answer that the object of HABONIM is to teach Socialist-Zionism to its youth. Some would replace Socialist-Zionism by the word *Chalutzit*. This answer-- outwardly correct-- is however not true. Our object is to make of our youth Socialist-Zionist personalities and to make of our members *chalutzim*. Superficially there seems to be no dissimilarity between the two answers--merely different words expressing the same essence. But actually, there is a world of difference. In the first, the emphasis is on the "ism"; in the second, the emphasis is on the personality; in the former, the emphasis is on philosophy, in the latter, upon the individual.

The fundamental defect in the present activity of HABONIM is the narrow conception of the great majority of our *menahalim* as to what should be the educational course of our movement. Unfortunately, most of our *menahalim* have either themselves not undergone the necessary ideological metamorphosis or are puzzled as to its actual concretization. Thus the activity of the *Boneh* is confined to the *sicha*, and the content of the *sicha* is limited only to that which deals directly with Socialist-Zionism; while the extra-*sicha* activity usually begins and ends with songs and dances. We must break loose from these narrow confines.

A youth movement has specific demands to make of its educators. These demands lie in the ideological field. The underlying ideology of the youth movement cannot be different from that of the adult movement. Our Socialist-Zionism cannot be different from the Socialist-Zionism of the *Poalei Zion*, though the historic conditions of our nation demand that upon the shoulders of Jewish youth fall the responsibility for its realization. These historical conditions have endowed Jewish youth with the great privilege of providing the principal stimulus in our movement. This is not because the ideology of the youth movement is different, but because we are young, and being young we are capable of transforming ideology into action, of synthesizing thought with life. The fact that we are youth demands specific educational

treatment, and that treatment differs from the adult in that the youth movement must not only mold the ideology of its members, but, above all, their basic characters, their personalities. The fact that a youth enters our movement at a time when his character and personality are developing and taking shape, places a great responsibility upon the shoulders of the educators. If this responsibility is not understood, but wilfully shirked, the youth movement is not worthy of its name and will defeat its purpose.

Especially does this hold true of our movement. We are a movement of revolt, the most thorough-going revolt in Jewish history. Our revolt does not express itself in mass terms. Its fundamental expression lies in the complete revolutionizing of the individual Jew's outlook and course of life. Nor can we limit ourselves to the abstract field of thought. A *chalutz* is not only one who believes in Socialist-Zionism. A *chalutz* is, before all, one whose vision and outlook on life is so healthy and broad, that any other mode of life for a Jew becomes in him inconceivable. One cannot impose Socialist-Zionist thought on a deformed personality. The strength and magic of our movement lie in the inner harmony which has existed between the thought of our movement and the character of its standard bearers. Thus by concentrating only in the shaping of the political ideology of our youth and neglecting the building of its character and the enriching and improving of its personality, we sin, not only against the youth itself, but against Socialist-Zionism.

I want to concentrate on only two aspects of this problem, two means which mold character and which have not been sufficiently emphasized--music and books. Not that the value of these elements is not appreciated, on the other hand, precisely because music and books are such an accepted feature of everyone's development, they are left to the individual's good graces and are not made an organized part of the group's activity. In this we err doubly. First, because the normal American atmosphere is not conducive to the development of good taste and good reading habits, and unless the youth is properly directed, he is likely to become delinquent in these two essential fields. Secondly, we deprive our group of rich content and variety, and by narrowing its sphere of activities, we reduce its influence over our members, which, in turn, reflects on other activities as well.

Remember Plato's classic words when he broached the subject of music in the education of the ideal rulers of his ideal republic: "Rhythm and harmony sink most deeply into the inner recesses of the soul and take most powerful hold of it, bringing gracefulness in its train and making a man graceful if he be nurtured, but if not-- the reverse... Music will draw the keenest eyes for defects whether in the failure of arts or the outgrowths of nature, will commend them and grow to be noble and good, whereas he will rightly censure and hate, all repulsive objects even in his childhood." The last line expresses beautifully the aim of our movement. We want to make all evil, all oppression, all injustice repulsive to our youth. Not only must our *chaverim* become intellectually opposed to these phenomena, but their emotional antagonism must be aroused, all fibres of their beings must rise in continuous revolt. The socialist movement has paid dearly because its membership, though ideologically well aware of the ills of capitalist society, in their hearts had become reconciled to living their normal run of existence. This acquiescence greatly weakened the capacity of the socialist masses for action, and played a great role in undermining their defenses against fascist attacks.

We must not only make our youth recognize evil and injustice, but hate them. We must develop nobility of character, and this is better done not through telling him week after week to be good, but through having him listen to and appreciate strains of lofty music and making him answerable to their message.

Yet how many *menahalim* have ever arranged a meeting where the cultural program is not a lecture or a *sicha*, but the playing of phonograph records, carefully chosen, preceded by a few words on the composer and the music? In my experience, very few. Why? Because of the mistaken notion that music is just a luxury, so to speak, and not an organic ingredient of our activity.

As regards books, more understanding of their role is evinced, but still not to the desirable degree. One of the major obstacles of the development of any serious movement among the American youth, is their aversion to serious reading. If objective circumstances are not sufficiently tense to apply pressure upon the thinking apparatus of our youth and make it function, then the chances of our movement making large inroads are very slight. Moreover, if the same youth enter our ranks and continue their habits of not reading, their

understanding of our movement will always be superficial. And for our movement especially, superficiality is a dreadful and dangerous curse. In America we are particularly afflicted with this curse.

We must make all efforts to break down this mental inertia. Undoubtedly most of our *menahalim* insist upon their members reading our literature. Unfortunately, the disease has deep roots and our treatment must concentrate upon these roots. Insistence upon our members reading our literature is very good and very essential. But let us understand clearly that he who does not read in general, who takes no interest in the masterpieces of good literature, who is indifferent to all the great novels that were written and are being written, will not read our literature either. He who does not read Sholem Asch, will not read Syrkin or Borochoy. Therefore, all our insistence on our members reading our literature will be in vain, if we do not at the same time stimulate in them a desire to read and mould their taste.

Yet how many *menahalim* have considered arranging literary evenings, or devoting at least one meeting a month to a discussion of some book previously agreed upon by the entire group? This activity too, is not a "luxury". It must become an organic part of our program. If by means of such evenings, or in any other ingenious way *menahalim* can devise, we stimulate our youth to read at least twelve good books a year, we will have done the movement a tremendous service, even though the books discussed have no direct connection with Socialist-Zionism. He who does not read, imposes artificial limitations on his understanding of life. He who does not try to understand life in all its complexities will fail to grasp Socialist-Zionism.

I have chosen the above two points as examples. I could have mentioned others - nature study, art, etc. A collective visit to a museum is also a fine cultural program. Most of our youth visit museums only when they have to show off the city's sights to visitors. Our view of our mission and of the cultural activity necessary to fulfill this mission must not be short-sighted. I view with great suspicion the "over-intellectualizing" of our movement, or the limiting of our emotional consumption to Palestinian songs and dances. Precisely our movement, whose success depends not only upon how we affect our youth's way of thinking, but upon how we affect his way of living, must include as fundamental and organic part of its

program those activities which youth is interested in, or should be interested in. Our educational work must be as all-sided and as harmonious as we want our youth's personality to be.

Ben Appelbaum

December, 1936

The first three articles in this section have dealt with the leader himself: the qualifications necessary for leadership and the wider implications of leadership. The following articles deal with training for leadership, more specifically with the Kvutzat Menahalim (the leadership training group in every HASONIM city).

A PROGRAM FOR KVUTZAT MENAHALIM

The complexity of our educational objectives, coupled with the general rawness of most of our *menahalim*, immediately determines the intensity and frequency of the K.M. The K.M. must meet at least once a week, and these meetings must take a good deal of time for they must contain a variety of material. The *menahalim* have the most important job in our movement, and have to be prepared for that job. It is necessary at one and the same time to educate them, and to teach them to educate a movement. And this gigantic task is impossible unless we are prepared to allot the necessary time and energy to it. Of all the meetings in a *machaneh*, those of the K.M. should be the most regular, the most frequent, and the most intensive. No other approach to the matter can be considered.

The Chicago K.M. is following a program designed to cope, at least in some measure, with the difficult job it faces. A certain amount of success has already been achieved. The standard of *kvutza* cultural work has risen, programs are more interesting, and more carefully planned and there is uniformity in the educational work of the *machaneh*. Perhaps more important than all these is the fact that the *menahalim* are beginning to think much more in terms of "interest-creation" and variety. But much has to be done; the K.M. program is not yet completely satisfactory, and revisions are still being made.

We have adopted the system of monthly units as the basis for our work. That is, we choose a general theme for each month's program for the entire *machaneh*. The theme having been chosen, each *menahel* is allowed to work out the specific program of his *kvutza* as he sees fit, following the suggestions worked out at the K.M. meetings, and profiting from the experiences of his fellow leaders as related and discussed at these meetings. All these ideas he adapts to his own individuality and to that of his group. The greatest freedom is allowed to each *menahel* in working out his program. One condition is imposed, however. Every second week he is to hand in a complete program for the following two meetings of his group. The plan is an outline of the meeting from beginning to end including even the specific items of business, the songs and games he intends to use, how it is to be prepared, who is to do it, the method he is considering. After

the first K.M. meeting of each month, in which the major time is spent in discussing the monthly theme, and in exchanging ideas as to how it should be employed for each *shichva*, the individual program plans serve as the basis for discussion.

The following is the actual detailed plan of this month's work of the Chicago K.M.:

At the first meeting of the month the K.M. leader suggested a theme for the month. It was "The *Histadrut*", since we are inaugurating the *Histadrut* Campaign here at the present time. Having agreed upon the theme, a lengthy discussion followed in which a general approach was worked out for each *shichva*. The approach with the younger *shichva*, it was suggested, should take the form of a game which would last the entire month. A *kvutza* of *Solelim*, for example, was to convert itself into a group of children recently arrived from Germany, all living together on a certain *Kibbutz*. Their first *sicha* might be spent in selecting the actual *Kibbutz* where they should like to live. This would mean, of course, studying the map, the different climatic and topographic regions of Palestine, and the stories of some of the *Kibbutzim*, *Kvutzot* or *Moshavim*. Obviously, this alone might take much more than one *sicha* - an eventuality that was foreseen, and which brought the excellent suggestion that perhaps this "game" should be extended over a much longer period of time, perhaps even for the entire existence of the *Solelim* group. On this framework could be built a complete group program, taking in the entire life of the group and the individual, and giving him the proper emotional attitude, as well as the factual equipment. The development of this particular plan merits a good deal of consideration. The children could then be asked to make up stories describing how and why each of them happened to be in Palestine. Then they would plan their daily lives on the colony. In this way, they would come into close personal contact with the workers, various communal activities, and the educational activities of a *kvutza*. A real appreciation of *Kibbutziut* can thus be built - the first step in the youngster's comprehension of the importance and meaning of Labor Palestine.

For the *Tzofim* another type of game can be employed - perhaps not so extensive, nor all-embracing, but equally personal in its approach, and therefore as effective. Let the group imagine itself to be a group of German refugees on a boat en route to

Palestine. How did they get to where they were? What was awaiting them? Who would welcome them? How would they know where to go when they reached Palestine? Where would they spend their first nights? What type of colony would they choose to live in? Why? What other types were there? Or would they live in the city? Where would they work? Who would help them find work? Where would they learn Hebrew? What if they became sick? These and other questions could be discussed by the group in a number of *sichot*. Injecting themselves thus personally into the life of Palestine, they would build up a fuller appreciation of the wide-spread activities of the *Histadrut* than can be obtained by listening to reports and statistical analyses.

For *Tzofim* with more background and for *Bonim*, it was agreed that the best approach would be the direct one of lectures, reports, and discussions. However, we were to avoid the practice of disposing of the *Histadrut* in one single all-embracing report, which could never do justice and would only lead to boredom. For each one of the four meetings, the group is to choose one activity or problem of the *Histadrut*, and is to discuss it thoroughly, with the intention of understanding the entire problem before proceeding further. Suggested topics are: The cooperative movement; political groupings in the *Histadrut*; Arab-Jewish relations and the different political positions within the *Histadrut* on this problem; *Histadrut* and culture; *Histadrut* as the government-in-preparation for the future Jewish State.

All this was the subject of the first K.M. meeting. On the basis of these general recommendations, each *menahel* is to bring to the next meeting an outline of his own group's first two meetings on the *Histadrut*. (The first K.M. meeting on each new subject takes place two weeks before the subject is to be introduced to the *machaneh* so that the *Menahel* is always two weeks ahead of his group. During this time the *menahel* is expected to do the suggested reading and collect material for his work.)

This part of the K.M. meeting occupies an hour. It is followed by three quarters of an hour of discussion of group problems as they are brought up by *menahalim*, on any phase of their work. The last three-quarter period is supposed to be devoted to a discussion of theoretical group leadership, based on Slavson's book Creative Group Education. However, this particular part of the plan, which certainly has its merits, is being discarded in

favor of another: that of devoting this last period of the meeting to a discussion of current problems - ideological and organizational - of our movement throughout the world. These discussions are to be based upon current articles as they appear in the Kemfer, Furrows, Frontier, or other publications. Our *menahalim* feel, and justly so, that as the leaders of the movement, they ought to know about its latest developments, plans and opinions. At the meetings we will therefore discuss our party in Poland, Avukah (now IZFA-Editors), Religious Symbolism (and religion) in our education, etc.

We have here a meeting of from two and a half to three hours, with as complete and balanced a program as I think it is possible to devise. As far as it is possible in a single meeting, the attempt is made to solve the problem of ideological and leadership deficiency, while at the same time working out a practical basis for work. After the first meeting of the month, the first one-hour period consists of analysing and modifying the various programs handed in by the *menahalim*, so that, as much as possible they receive direct guidance in working out their own approach.

Ari Lashner
April, 1935

THIS IS OUR K. M.

Dear Editor:

You asked me to give you a "blow by blow" description of our work here so that you could get an idea of what we *menahalim* need. In this letter, I'd like to tell you about our recently organized *Kvutzat Menahalim*. You know that we've never been able to find the exact program to adequately fill the needs of our *menahalim* and we are all hoping that this will work out. First, a little background: The average age of the *menahalim* in the Philadelphia *machaneh* is sixteen years; we have very little Jewish background; we have been in the movement two or three years, but are just beginning to think in terms of leadership. The group, though homogeneous, is composed of so many diverse individuals that it is a little difficult to describe us in one word.

The KM met last Monday and we found the first meeting, at least, to be rather interesting. Rose (*Rosh K.M.*) spoke to us about the function of a KM and told us that this body must be an intensive, well-disciplined and studious group. She then asked each one of us to describe our general, Jewish and HABONIM backgrounds. The result, you know, was not too inspiring and we decided that each one of us must personally achieve the following things by January:

1. Political alertness - general and Jewish
2. Understanding of *Chalutziut* and the personal difficulties of *chalutzim*
3. Leadership and *machaneh* techniques
4. Definite progress in Hebrew (all of us are required to study Hebrew)
5. Read three books out of this list:

Harvest in the Desert

Palestine, Land of Promise

Outline of Zionist History

Letters from the Desert

Twelve articles from Jewish Frontier Anthology

The program for the KM will deal primarily with techniques and methodology. A meeting will look like this:

1. New song every other week
2. Techniques for the *Kvutza*
 - a. How a *kvutza* can work on a mural together
 - b. Different ways of *sicha*-giving
 - c. How to get *Solelim* and *Tzofim* interested in dancing
 - d. How to give a *sicha* through a song
 - e. Reading attitudes and habits - how to create them
 - f. Approach to new members
 - g. How to make Hebrew an integral part of the group life
3. Techniques for the *Machaneh*
 - a. A *Hanhaga* meeting
 - b. An *Oneg Shabbat*
 - c. How to spend our literature among the *chaverim*
 - d. The *sifria*
 - e. Publicity
4. The Program of *Sichot* and Activities for the Month
 - a. How to present a *sicha*
 - b. Sources
 - c. Analysis of preceding month's work
5. Reports of *Kvutzot*

There will only be reports of two *kvutzot* at each meeting so that enough time can be given to the various problems. The report is to cover:

 - a. *Sichot* - effect, progress
 - b. Activities - effect, progress
 - c. Individual problems

This program should take up the entire two hours. If we have time, however, we'll try to get in some discussions on environment, etc. We know it's a tough program and will require time and effort but after this year's experience at *Camp Kvutza* we know

how little we know and are prepared for a concentrated program of work. But let me go on. We also discussed the program for the month of November. It follows:

SICHOT

Bonim, Noar

We feel we must have a good background to understand the current Jewish problems properly; so we are planning to study the Zionist Policy series published by the *Merkaz*.

Method of presentation:

Lecture on facts.

Discussion on salient points.

Sichot will be given by members themselves with *menahel* supplying additional information. Each member will buy all necessary pamphlets in conjunction with series.

Tzofim

Our *Tzofim* have had bits of information thrown at them until we are certain that they don't think of any one subject in any kind of chronological order. We are therefore giving them Highlights in Zionist History and will cover:

1. *Chibbat Zion* and *Biluim*
2. Herzl
3. Second *Aliya* and the Mandate
4. Arab Riots and English Commissions
5. German *Aliya* from 1933 onward

Sources:

Outline of Zionist History - Levenson

Harvest in the Desert - Samuels

Method of presentation:

Menahel will present salient facts

There will be stories on topics

There will be an *Oneg Shabbat* on Herzl

Solelim

We feel this is a good time to inculcate our *solelim* with attitudes toward Social Justice. The outline will be:

1. Why are there rich and poor?
2. Workers in society.
3. The unequal people (Negroes, other minorities).
4. Who owns the land?
5. What the Jewish people is trying to do; what we want in the new world.

Sources:

Rose knew of several appropriate stories which can be obtained in Canada. She recommended:

"Oomah" (a story about a husky dog; teaches cooperation)

"The Corky" stories

Haboneh's

Method of presentation:

We decided that we would not make up a set *sicha* for each meeting. Instead, we will keep the points we want to get across constantly in our minds and try to achieve what we want through stories (with some discussion following), creative dramatics, an Information Please at the end of the series, and scrapbook consisting of appropriate scenes either drawn by hand or cut from current magazines and newspapers.

We are also planning several activities which will have to be discussed in all the *kvutzot*:

1. *Chanukah*. A *machaneh* party will be held after the holiday is reviewed in all the *kvutzot*. The program for the party will be taken directly from the *Chanukah Book* published by HABONIM.

2. Jewish Book Month. You know that observance of this has become an integral part of the work in all youth groups and Hebrew Schools. This is the first year that we're working on this and we hope (through slogans, posters, book titles placed on bulletin boards and copies given to each *chaver*, and discussion at all meetings) to get our members interested in reading and purchasing books of Jewish content. Anyhow, you now have a clear picture of our planned work for November.

Shalom U'vracha,
R.B.

November 1945

PHILADELPHIA'S KVUTZAT MENAHALIM

Last year our *Kvutzat Menahalim* did not function properly. It was purely a theoretical discussion group. We held weekly meetings with potential *menahalim* and discussed the usual things: WHAT IS A K.M.?, THE CHARACTERISTICS OF TZOFIM, WHAT TO DO AT THE FIRST MEETING, GAMES IN A TZOFIM KVUTZA, etc. This K.M. was an absolute failure. Every week, without fail, fifteen *chaverim* came, sat, sometimes participated in the discussion, sometimes led the discussion, but when we tried to organize one *Tzofim kvutza*, fifteen *chaverim* gave a hundred excuses why it wasn't possible for them to take on this responsibility. We decided that it wasn't the fault of the *chaverim* alone, but the fault of the program as well. We looked through every copy of THE MENAHEL and found that, with a little variation, the same plan of work was issued every year for the K.M.

This summer, I ascertained exactly what the K.M. was like in Montreal and Toronto. They discussed Psychology, Jewish History, History of Labor Zionism, *Tzofim* Personality, etc. The *chaverim* felt that their K.M.'s were not successful and that they were not being trained and prepared for leadership. At the Killingworth Seminar this past summer, a very interesting and successful project was conducted. Several *chugim* (games, dances, puppetry, story-telling, photography) were held: each *chaver* had a chance to attend the *chug* of his choice. There was only one thing wrong. It was possible for only three or four people to participate actively in the individual *chugim*. Out of these *chugim* evolved a plan for K.M. which has proved quite successful in Philadelphia...

The Philadelphia *Kvutzat Menahalim* meets weekly with seven *chaverim* and the *Rosh* K.M.
The meeting is divided into three parts:

1. HABONIM ORGANIZATION AND LEADERSHIP

- a. Organizational Bulletins read.
- b. HABONIM NEWS (or whatever the current bulletin may be) - contents are brought to the attention of the *menahalim*.
- c. *Machaneh* activities announced.
- d. THE MENAHEL read from cover to cover and discussed.

- e. Each *chaver* reports on progress of his *kvutza*, attempts on organization of new *kvutzot*, problems that may arise in *kvutzot*.
- f. Programs for *Tzofim* - this is, naturally, the most important item under this particular section.
- g. GUIDE FOR MENAHALIM - issued bi-weekly specifically for this *Kvutzat Menahalim*.

You realize, of course, that all of these items are not discussed at each meeting. The various publications are read when they are issued, the problems discussed when they come up, etc.

2. 'LEARN BY DOING'

First and third weeks of every month: Songs, Games; Second and fourth weeks of every month: Crafts, Stories.

3. SICHOT

First Series - Palestinography
Second Series - Discussions on holidays as they come up
Third Series - Pioneers of Zionist Thought (based on pamphlet issued by *Merkaz*)

Since the above topics will not be discussed in the *kvutzot*, we felt that they were very appropriate.

Let me explain further:

Under this plan, there are no *sichot* on 'How to Plan Programs'. Each *chaver*, by the end of December, will have planned four programs or meetings, and will have presented it to the K.M. for discussion. Thus far, three programs have been presented. The first two dealt with plans for a new *Tzofim kvutza* for the first four weeks. The third dealt with a J.N.F. program for four weeks. These programs were presented by inexperienced *menahalim*. Two of them have never led *kvutzot* in the city, and have never been to Camp *Kvutza* as *menahalim*. These programs were good in that these *chaverim* formulated the programs themselves. If the K.M. doesn't like the program outlined, they say so and come forth with ideas of their own. Therefore, we have various points of view and attitudes - hence gaining from each other's experiences.

After three weeks, it was found that what these *menahalim* lacked most was tools. They haven't kept their Haboneh's, have very little movement material, and don't have the slightest idea where to go for material. We are trying to solve this problem in the following fashion:

- a. Each *menahel* is required to have a notebook and bring it to each meeting.
- b. A small bulletin 'Guide for *Menahalim*' is issued. They are partially original and partially compiled from leadership material published in recent years by the *Markaz*. The plans for the first few issues are:

1. Aims of HABONIM.

Fifty Hebrew words in connection with all phases of the movement; *Techezakna* and the translation; *Hatikva* and the translation.

2. A section dealing entirely with *Tzofim*. Laws, various types of programs.
3. A list of every Zionist organization in the United States, every Jewish organization and Jewish publishing house so that *chaverim* can send away for material. A list of reference books on sports, songs, dances, games, drama, crafts.
4. Detailed directions on how to make five different types of *Eretz Yisrael* maps.

The second part of the K.M. activity ('Learn by Doing') is really the most important part of the K.M., and the place where the *menahalim* receive basic training. By the end of December, each member of the K.M. will have led us in games, a craft, told a story, and taught a new song. What do we gain from this?

- a. We gain practical knowledge.
- b. We are introduced to various methods of presentation.
- c. We have a chance to find the field for which we are most suited.
- d. It will be possible for any one of us, despite the fact that most of us are not craft-minded, to lead an elementary craft program in the city or in *Kvutza*, if necessary.
- e. We gradually find our weaknesses by the constructive criticism which is part of every K.M.

So far we have learned two new songs (each person is required to teach an entirely new song; we feel it is senseless to teach a song which the group already knows), two games, one Folk Dance (a *chavera* decided to teach us a dance instead of a game), heard two stories, and learned how to make vases out of plain bottles, and potato craft. After each *chaver* teaches a simple craft, we plan to have two projects - how to make a paper model *Kvutza* and puppetry.

The results so far have been most gratifying. *Chaverim* have entered into the spirit of the program and are learning, discussing, and doing. The progress which we have made in the six meetings which we have had make me opposed to the type of program presented heretofore. It makes no difference how interesting the *sicha* on "Methods of Presentation" is. If each *chaver* does not have a chance to lead a discussion, tell a story, teach a song, it will be as if the *Rosh K.M.* had never spoken. Our *menahalim* are not experienced pedagogues and will never know what to do unless they have practical tools. I do not believe that *menahalim* should go into *Tzofim kvutzot* and experiment. I believe that *menahalim* should experiment as much as possible beforehand. I do not agree that, a *menahel* "need only be an active *chaver*, alert and able to explain simple things to his *kvutzot* in a manner which they will understand" and the *Rosh K.M.* or *Pluga* (it's actually the same thing) should be the *chaver* with "initiative and a good leader of educational progress." Our *menahalim*, when they first begin to lead *Tzofim kvutzot* must be prepared with more than theory and must not depend too much on the *Rosh K.M.* That doesn't mean that we leave theory out entirely (the above K.M. program demands a certain amount of theory), but that we emphasize practical work to a greater extent.

All activities and programs are planned in connection with a theme. For instance, the program for the first four weeks in a *Tzofim* group should be general; so we had general stories, crafts, songs, and games. The second theme is J.N.F., and the third theme will be *Chanukah*. Following are the three programs presented by *menahalim* at the Philadelphia *Kvutzat Menahalim*:

FIRST MEETING

1. General technical work
 - a. names and addresses
 - b. introducing *chaverim* to each other
2. First *sicha*
 - a. What is HABONIM?
 1. organization of Jewish youth all over the world
 - (a) story of youth movement and its underground work in Europe
 2. HABONIM in America
 3. Activities of HABONIM camps, games, dances, arts, crafts, etc.
 4. Questions
3. Teach first song and dance. (Song should be in conjunction with dance.)
4. Arranging for next meeting: time, place, announce election of officers
5. Adjournment with singing of song learned.

Hebrew terminology is introduced throughout meeting.

SECOND MEETING

1. Election of officers; officers take over meeting..
2. Parliamentary procedure is explained.
3. Song taught first week reviewed and sung. New song is taught.
4. *Sicha*

Report on conditions of Polish Jews

This leads to a discussion of why Jews receive such treatment. *Menahel* encourages *Tzofim* to express personal views. *Menahel* should remember to point out that the Jews sometimes wish to identify themselves with non-Jews, i.e. Germany.

The problem is not answered, but left for further discussion and for solution by the group.

5. Games or dance

6. Adjournment with song. Use *Hatikva* if known.

THIRD MEETING

1. Business meeting carried on entirely by elected *Rosh*. *Menahel* has talk with *Gizbar*, who announces dues. Explanation of "Why Dues?"
2. *Sicha*

Reopen discussion of preceding week. Encourage *Tzofim* to express their own opinions. Bring out that the Jew cannot run away from himself. If Jews are a nation, they should be treated as all other nations. What makes up a nation? How does it apply to the Jews? Does the Jew lack a country? There is Palestine.
3. New song and new dance
4. Games
5. Arrange for an outing for the next week.

FOURTH MEETING IS A *Tiyul*

FIFTH MEETING

1. Teach *Techezakna*

Refer to *sicha* of Jews as a nation. Therefore, Jews have a national anthem.
2. *Sicha--Eretz Yisrael*
 - a. Find out how much *Tzofim* know about *Eretz Yisrael*. Palestine and the War Effort
Read or tell story of an old Jewish hero.
 - b. Songs, dances, games
 - c. Collection of first dues
 - d. Adjourn with singing of *Techezakna*.

The criticism of the above program was that the *Menahel* tried to cover a little too much in one meeting, he forgot to choose a name for the group, and the program was a little too advanced for new *Tzofim*.

SECOND PROGRAM FOR NEWLY ORGANIZED Tzofim GROUP

FIRST MEETING

Get acquainted
What is Tzofeh doing?
What is Tzofeh interested in?
One game, one song

SECOND MEETING

Activities of HABONIM: Kvutza, Onegei Shabbat, etc.
What is HABONIM?
Pass the Haboneh around. Tell story from Haboneh
(perhaps "Through the Wall" April 1942)

THIRD MEETING

Tell another story from Haboneh.
Teach a song and dance
Teach *Techezakna*

FOURTH MEETING

Talk about a Zionist personality--perhaps Herzl.
Song
Dance
Game
Techezakna

The criticisms were:

1. A song is not sufficient to initiate chaverim into HABONIM.
2. Should introduce a certain amount of business into the meetings.
3. Should introduce more symbolism--shirts, motto, *chukim*.

During the general discussion, it was suggested that there be two outdoor meetings a month until the winter sets in; it might be advisable to start the meeting with a game; it was pointed out that children like to sing rounds; it was suggested that we buy white shirts and dye them all the same shade blue for our HABONIM shirts.

J.N.F. PROGRAM FOR Tzofim

FIRST MEETING

- a. The J.N.F. box is placed in a prominent position.
- b. "Dunam Po" is taught. Meaning of song is explained.
- c. Story: "What Happened to the Penny?" (See "J.N.F. Sichot" published by the *Merkaz*.)
- d. Discussion on story: How much will a penny buy?
How much J.N.F. land is there?
- e. Decide on a J.N.F. project.

SECOND MEETING

- a. Review song.
- b. Review last week's discussion.
- c. Story: "One-Armed Hero" published by Hebrew Educators' Committee
- d. Locate Tel Chai on map.
- e. Game

THIRD MEETING

Show colonies which have been bought with J.N.F. money on map.

The group decided the program wasn't "alive." There should be crafts in connection with the subject and a few games. The group was not at all satisfied and we assigned another chaver to present a J.N.F. program at the next meeting.

Rose Breslau
December, 1942

Our



Shchavot

HABONIM is divided into four age levels:

Solelim (The pavers) 10-12

Tzofim (The scouts) 12-15

Bonim (builders) 15-18

Noar (youth) 18-23

The greatest concentration of membership is at the older Tzofim and younger Bonim level. Some political youth movements start at seventeen or eighteen as the minimum age.

We feel that a Chalutz oriented youth movement whose accent is on educating its chaverim to personal self-realization, should start at a younger age; for the age of decision as to future activities, begins, strangely enough, much earlier.

The question is, of course, debatable, and there are many who have challenged the validity of working with Solelim. To a great extent, it depends on the community - as well as on the inclinations of the menaholim. The program of HABONIM must naturally be adjusted in various ways to make it meaningful to each age group.

The time when such an approach could be challenged on moral and philosophic grounds is gone. It is our responsibility to prepare young people for their future in the modern world.

THE SOLEL

The following article is an introduction to the *Solel* and to the aims and program of his *shichva*.

In dealing with *Solelim*, ours must be a search not for a program we can follow in spite of their age, but for the program we will follow because at this very age it is possible and necessary to provide specific attitudes and values.

CHARACTERISTICS: Usually the *Solel* is in his last year at elementary school or his first year at Junior High. He considers himself a capable individual, still a child, perhaps, but desiring and deserving independence. He does not want to be "babied". Instead he wants to belong. To have an understanding *menahel* and faithful *chaverim*, are all important to him.

He likes creative activities and takes pride in his accomplishments. The *Solel* is loyal, honest, and fair-minded. He has not yet learned to worry about "keeping up with the Joneses", and he has not yet begun to care about "what will the Goyim think."

AIMS: As a result, we can develop certain specific attitudes in him.

1. Loyalty to *chaverim*, to the *machaneh*, to the Jewish people.
2. Belief that "in unity there is strength."
3. The feeling that Jews lack roots (independence) in the Diaspora.
4. Appreciation of creative abilities.
5. Appreciation of people according to their contribution to their group.
6. Enthusiasm for, and understanding of the *chalutz*.
7. Respect for the worker.
8. Feeling that social justice does not exist for the worker.

These are not listed according to importance. Each is closely linked with the other, and most specific programs will combine several or all of them.

PROGRAMS: Let us see how we can direct the characteristics of the *Solel* toward a realization of our aims.

1. Because he is the youngest in the *machaneh*, we must give him responsibilities that will make him as important and capable in his position as the *Boneh* appears to be in his. Work for *Keren Kayemet* is one where all *chaverim* must be, and are equal. On Flag and Flower Days *Solelim* are the first to respond. At the box-opening *kinus* that follows collections, praise is given the *Kvutzot* that have the greatest percentage of members participating in collections. We stress the value of group participation--not the amount of money collected. The *Solelim* should and do feel proud when they are mentioned for 100% participation.

Another J. N. F. project attempted with success is the bulletin board of news and activities, stories, and pictures. On the committee for the bulletin board there is at least one *Solel* whose duty is clearly outlined. Perhaps he must find the proper pictures for it, or find pertinent articles in newspapers or magazines. Perhaps his function would be to paste the material on the board or see that every *kvutza* knows that a new display is being arranged.

Issuing a *machaneh iton* is a good means for utilizing *Solel* energy, for binding the *shichva* to the *machaneh*, and for encouraging thought and creativity. There are three possibilities for the organization of the *iton*.

1. The staff may be composed of *chaverim* who accept material from all *shchavot*.
2. Each *kvutza* may be responsible for one issue.
3. Each *shichva* may have its own *iton* and distribute it throughout the *machaneh*.

Last year we used the second plan with success. This year no plan was offered by the *Hanhaga*. Here and there within the *machaneh* there were rumors...*Tzofim* held a secret meeting...one of the *Bonim Kvutzot* asked for typists to cut stencils..and suddenly out of nowhere came an *iton*, published by the *Solelim*. Needless to say, they were proud of their accomplishment; and we were satisfied to see that pride directed toward such an activity.

Still another method used to make the *Solel* realize his place in the *machaneh* is to allow one *Solelim kvutza* to sponsor on *Oneg Shabbat* for the entire *Machaneh*.

To develop a group feeling within the *Kvutza* itself and to make the young *chaver* realize that he "belongs," every holiday and birthday should be celebrated with a *neshef*, a *tiyul*, or some other festive means.

Because the *Solel* is fair and open-minded, this is the time to impress him with ideas of justice. Choose games whose rules are clear and definite. Then observe how he watches to see that every rule is adhered to.

For the same purpose, give him *sichot* on -- What men affect your daily life? (Farmer, miner, etc.) How important are they to society? How do they live? What position do they hold in society? Is this right? Is there any place where the worker holds the positions he deserves?

This desire for justice may also be directed to an understanding, in a small way, of minority problems. Very recently a *Solel* asked if Negroes can vote. This question was the stimulus for a very fine *sicha* on equality.

Together with a feeling for justice is the desire for independence. Here we may teach, again in a small but realistic way, the position of the Jew in society. Following the *sicha* on "What men affect your daily lives?" we begin to ask the *Solel*--How many of these men are Jewish? Is your farmer Jewish? Could we live without the farmer? What kind of work does your father do? Could we live without the middleman? (Most *Solelim* will know this word. One *sicha* could be built on "The Jew as a Middleman") The aim is obviously to show that the Jew is not in agriculture and the basic industries in the Diaspora. Then we come to the natural question -- Where does the Jew participate in those fields? Where does he share the privilege of being the backbone of a nation?

Since the *Solel* likes to "do", he will be impressed with two things: first, those specific projects he can carry out himself and second, the deeds of others.

Let us emphasize the importance of keeping the hands of the *Solel* busy. With every *sicha*, there must be an activity period. Following the *Chamisha Asar B'Shvat sicha*, a *kvutza* might build a window box and then plant flowers in it. Following a *sicha* on Gordon, one group might draw pictures inspired by the *sicha*; another might choose a quotation from him and make a sign of it.

One *sicha* on Gordon was presented to our *Solelim* and younger *Tzofim* in this manner:

The aim was: What did Gordon believe? On uniform slips of paper six quotations from his writings were printed by the *menahel*. Each quote was then torn in half. Then each child was given one half of a quote. He read it aloud and the other *chaverim* tried to get the other half that was suitable. When a whole quotation was complete, the children told in their own words what it meant. Then, when all of the quotations had been read and were understood, the *kvutza* chose the one it liked best, and made a sign of it.

In *sichot*, because he likes to "do," the *Solel* should be introduced to outstanding historical characters (both Jewish and world figures) from the point of view of what the individual contributed to society. Each *chaver* might choose his favorite character and, in a booklet, describe that character's contribution to society. Together with the *sichot* and the booklet, each *Solel* might carve his character's face in soap or draw pictures to illustrate the booklet. This can be "homework" or, more effectively, might follow the *sicha*.

Another series of *sichot* with the same aim might be devoted to important contemporaries. This series is very important, for the child must be impressed with the fact that great deeds are not necessarily connected just with the past.

Solelim must be taught that "In unity there is strength." A project, perhaps the decoration of their room, would be a failure if one person had the full responsibility; but if the *kvutza* cooperates, its success is assured. Let them evaluate the successes (and failures) of their *kvutza* and of the *machaneh*. Let them see that many *chaverim* united can succeed, where one alone might fail. Stories of *Eretz Yisrael* can be used for *sichot*. Here *Solelim* may learn something about a *chalutz* and a *kvutza* and the meaning of cooperation.

This is the time for these young *chaverim* to realize that they can act. We must prevent their growing to be individuals who "think something ought to be done," but lack the strength and confidence to try.

We cannot conclude this discussion without mentioning another effective educational instrument - the song. If each *Solel* keeps a small notebook and writes in it the words of a song at each meeting, that alone is a lesson in being methodical. Singing with his *chaverim* gives him a sense of comradeship, and again, of "belonging."

Around a well-chosen song, an entire *sicha* may be developed. And certainly, there is no better way to increase the *Solel's* Hebrew vocabulary.

Miriam Falk
May, 1941

SOLELIM OBJECTIVES

The objectives that follow are the result of daily discussion by the *chug* on *Solelim* Objectives that met at one of our seminars. The objectives are intended to guide the *menahel* of *Solelim* for a three-year period, but in no way should they bind him.

The first *sicha* of the *chug* dealt with the place of the *Solel* in the *machaneh*. *Chaverim* offered the following reasons for organizing and educating young children from the years of 10 to 12:

- 1) This is an extremely impressionable age.
- 2) This is an age when the movement can appear very attractive and very exciting.
- 3) The *Solel* adds spirit to the *machaneh*.
- 4) The *Solel* helps to create a movement just as the older *chaver* does.

The following objectives cannot be attained through one or through a series of *sichot*. They are not just *sichot*. In many cases, they are not *sichot* at all. They are attitudes and ideas, as well as information.

FIRST YEAR

1. What are we?
2. What is HABONIM? a) Why do we call ourselves a *kvutza*? b) Why do we use *Ivrit*? c) What is our *chava*? d) What is the HABONEH? e) Why do we pay dues? f) Why do we wear HABONIM shirts?
3. Who were the men who first gave us the idea that we have to rebuild our People and our Land?
4. Compare several Biblical characters with modern men, and their problems with those that exist today.
5. What do our Jewish holidays mean to us, rebuilders of our People and our Land?
6. What lessons of communal life can we learn from animals?
7. Who are the unknown workers of society? How do they live? How do they affect us?

SECOND YEAR

1. Who are the *chalutzim*? What do they do?
2. What kind of jobs do Jewish people hold?
3. What does Eretz Yisrael look like?
4. What goes on in the World?
5. What is the worker? What is his contribution to society?
Discuss need of labor, manual labor. What do you do for yourself?
6. What can we learn from men to help us make the world a better place?
7. What did the fathers of Zionism think?

THIRD YEAR

1. How old is Zionism?
2. What is the story of the Jews?
3. What is *Galut*? How do the dispersed Jews live?
4. What are we doing in HABONIM? In the Jewish world? In Eretz Yisrael? When is the Land our own? (When we redeem it.)
5. Who are modern Jewish personalities?
6. What is a *chaver*?
7. How do the children of the world live?

December, 1941

This article is not a picture of what exists.

It is a proposal for economic leadership of Tzofim designed to provide for larger numbers of Tzofim with fewer leaders. It is still a good idea, just as good it was in December 1941, when Yosef made it.

The plan was experimented with for a while in a number of cities, in several of which it was successful. Some of us feel that it can still be implemented.

The Editors

HOW TO ORGANIZE TZOFIM

In this article, I shall explain the change that is being introduced in the *Shichvat Tzofim*, with the institution of the *Pluga*.

Our work with the *Tzofim* has been based on the premise that the fundamental educational unit in the movement is the *kvutza*. Here is how we would proceed: we would look for a suitable *Rosh Kvutza*, or *Menahel*, someone with some experience and with the ability to carry through an educational program successfully. Then we would entrust to this *chaver* a *kvutza* of 10-15 *chaverim*. (In some cases *kvutzot* have only 7-8 members.) From time to time - usually very seldom - there is a general meeting, but the bulk of the work is done in the *kvutza*. This system is based on the conviction that only in a small group will our work be successful; for only in a small group will we be able to influence the individual.

Instead of considering the *kvutza* as an organic part of a broader activity, we began to view the *kvutza* as the bearer of the whole of our activity, with the remainder as an unnecessary superstructure. As a result, our *menahelim* who might have guided much larger numbers of youth in the *Tzofim* age, limited themselves to working with small groups of 8-15 *chaverim*. In addition, instead of creating favorable conditions for activating ever more *chaverim* in the work, we hamper the development of the younger *chaverim* since we provide them with little opportunity for creative activity.

Before I describe the mechanics of the new set-up, I wish to make a few more comments about the function of the *Rosh Pluga* and the *Rosh Kvutza*. The *Rosh Kvutza* need not be an educator. He need only be an active *chaver*, alert and able to explain simple things to his *kvutza* in a manner which they will understand. He must be a somewhat older *chaver* than the *chaverim* in his group, who will go for walks with them, go to the movies together, meet them during the week, visit them in their houses as their friend - who will, in other words, be one of them. The *Rosh Pluga* is an older *chaver*, a *chaver* with initiative and a good leader of educational programs. He should be a *chaver* who will make the *Pluga* the fundamental educational unit in the

movement, and who will assume responsibility for all of its activities and for the activities of the *kvutzot* in it.

What do I mean when I say that the *Pluga* is the fundamental educational unit in the movement? To give you a clear picture of this, let me describe in outline how I envisage a *Pluga* functioning in the course of one month.

How does a *Pluga* come into being? It is natural to suppose that when in any vicinity *Tzofim* are organized, they do not begin by having enough members for a *Pluga*. The procedure to be followed is that when a smaller group of *Tzofim* (say 10-12) assembles, they are to be told to bring down their friends, and only when the group grows to about 30-40 (this will ordinarily take place) does the sub-division into *kvutzot* begin.

Suppose then, that we describe the work of the *Pluga* when it is just about ready to be broken up into its several *kvutzot*. The *Roshei Kvutzot* have already been assigned and the work is about to begin.

- First week:
1. Meeting of the *Moatzat Hapluga*. The *Rosh Pluga*, together with the *Roshei Kvutzot*, decide to call the *Pluga* "*Emek Hayarden*". The *Rosh Pluga* divides the members according to *kvutzot* and give out attendance sheets to the *Roshei Kvutzot*.
 2. A meeting of the *Pluga*. The *Rosh Pluga* marks down the names of all the *Tzofim* at the meeting. He states that it is unforgivable for *chaverim* to miss meetings. He discusses why the name *Emek Hayarden* was chosen for the *Pluga* and where *Emek Hayarden* is situated in Eretz Yisrael.

- Second week:
1. Meeting of *Moatzat Hapluga*. In a brief talk the *Rosh Pluga* tells the *Roshei Kvutzot* about the various settlements in *Emek Hayarden*. Then the names of the *kvutzot* are chosen. Three basic principles in the work of the *Pluga* are laid down: punctuality in attendance, activation of every *Tzofeh*, work for *Keren Kayemet*.

2. Meetings of *Kvutzot*. Each *kvutza* chooses a name. The *Rosh Kvutza* explains why the name chosen is the most suitable. *Chaverim* are chosen for various positions in the *kvutza*: namely, (a) *Gizbar*, (b) *Murshe Hakeren Hakayemet*, (c) *Mazkir*, (d) a *chaver* to carry on correspondence with the place in *Eretz Yisrael* after which the *kvutza* has been named.

- Third week:
1. Meeting of *Moatzat Hapluga*. Preparation for the *Pluga* meeting according to the program described later. The *Roshei Kvutzot* report on the work in each *kvutza*. The *Rosh Pluga* gives material for the coming month's program in the *kvutzot*. The topic, let us say, is "We and other Jewish Youth".
 2. Meeting of *Pluga*. The *Rosh Pluga* speaks about attendance at the *kvutzot* and stresses the need of punctuality. The *Pluga* sings a few songs, then divides into the various *kvutzot* for one hour. During this hour, administrative matters (registration, dues, etc.) are taken care of and the *Rosh Kvutza* speaks to the *kvutza* on "Why Are We Called HABONIM?" When the hour is up the *kvutzot* re-assemble. Then the *Rosh Pluga* speaks generally about "HABONIM and Other Jewish Youth".

- Fourth week:
1. Meeting of *Moatzat Hapluga*.
 2. *Kvutza* meetings. A brief *sicha* on how every one of the appointed *chaverim* is carrying through his task. Each *kvutza* (according to the decision of an earlier *Moatzat Hapluga* meeting) prepares to discuss the topic "We and Other Jewish Youth" at the next *Pluga* meeting. Songs. Games.

- Fifth week:
1. Meeting of *Moatzat Hapluga*.
 2. Meeting of *Pluga*. Songs. Separation into *kvutzot* to make final preparations for the coming discussion. Upon re-assembling, the discussion is conducted by the *Rosh Pluga* with the participation of each *kvutza*. One *kvutza* defends the position of assimilated youth, the second

believes that there should be no youth movement at all, the third presents the view of General Zionist youth, and the fourth outlines our program. The *Rosh Pluga* summarizes the discussion. Songs. Dances.

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From this brief description you should get an idea of what we have in mind. The work of *Pluga* is to be inter-twined with the work of the *kvutza* so that it should be of greater interest to both. This helps us activize at least some fifteen people of a group of 40-50 and prepare them for responsibilities in the movement. An able *Rosh Pluga* should be able to find one *chaver* in each *kvutza* who, at the end of six months, is ready to go out and organize a new *kvutza*.

Besides the weekly program, the *Rosh Pluga* should have some general objectives for his work. For example:

1. Cultural work: The goal for the first six months would be to give the *Tzofim* a minimum knowledge of Palestinography, of the institutions within the Zionist movement, the difference between our youth movement and others, of what Zionism is, and of its role in Jewish life. In the realm of what we might call "ideology", the aim would be to explain why we want preservation of Jewish culture and tradition as against assimilation, and why we want to introduce new meanings into Jewish customs; why, in general terms, Jews are being persecuted.
2. Character training; The goal here would be to develop a habit of punctuality, good observation powers, self-reliance in every phase of life. The *Pluga* should realize why these things are important, and how they can be lived in every-day life.
3. Sports program: Preparation for a sports festival, say six months hence. Preparation in gymnastics and sports competition and games.
4. Songs: Teaching at least ten songs - Hebrew, Yiddish, English.

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Once these general aims are clear, then the *Rosh Pluga* can work out a detailed program, together with the *Roshei Kvutzot*, dividing it according to weeks, as outlined above.

Yosef Yisraeli
December, 1941

THE BONIM KVUTZA

Our *Bonim shichva* today contains more *chaverim* than any of the other *shchavot*. Within this age group, intensive expansion efforts are taking place. It is this *shichva* which today is providing *menahalim*, *roshim*, and sometimes even *madrachim*. During *Bonim* years important decisions are reached. Usually, it is as a member of this *shichva* that a *chaver* thinks concretely in terms of *HECHALUTZ*. It is primarily through the medium of a *kvutza* that we attempt to influence and guide our *Bonim*. It is necessary, then to examine carefully our *Bonim kvutza*, to understand the difficulties it faces, and to see how we may improve and intensify its function.

WHO BELONGS

Usually we find the majority of our *menahalim* and *machaneh* officers in a *Bonim kvutza*. Overburdened by responsibility, these *chevre* may play a passive role in the life of the *kvutza*. We will probably find a group of "old timers" who, it seems, do little more than attend meetings irregularly. Of this group some may be on the way to accepting real responsibility, while others are becoming completely inactive. Most *Bonim* groups will find several "new members" or guests present at each meeting. This last group has a frequent turnover. Sometimes a "new member" sticks, more frequently he disappears after a few meetings. The *chaverim*, themselves, are quite busy with high school. Many are planning on college or have already entered. Everyone is in the process of making decisions affecting his course of study, his future occupation and his entire life. The *chaverim* are beginning to feel a desire, or need to be financially independent. The majority work part time. The boys and girls enjoy and look forward to one another's company. This phase of their lives becomes an increasing important factor.

PROBLEMS OF THE BONIM KVUTZA

Certain problems are already apparent from the above discussion. The lack of time because of school, work, social life, and the lack, frequently, of a competent *menahel* arise. These "problems" breed others. We hear *Bonim* saying: "I'm not getting anything out of this meeting." We see at times a situation where, to all intents and purposes, the *kvutza* has stopped functioning properly. There is a continual cry for new people, and when new people finally come down, they are received coldly.

I am trying to list the main difficulties our various *kvutzot* encounter; so that we can attempt to clarify them and find approaches for solutions. Some of the causes of these problems, such as too little time because of school or work, cannot be solved by the act of inaugurating a new-type program. Such problems will be solved when a *chaver* feels *HABONIM* to be as important, or in some cases more important, than a competing function. Changes may start to take place as a result of inaugurating a new program. Certainly when a *chaver* says he isn't getting anything out of the group, it's time to examine that group. When contacts stick around only for a short time, it's time to ask: Are we in a condition to retain new people? Present *chaverim*, perhaps, come down week after week only out of a certain habit, and because they know and like one another.

WHAT ARE WE GOING TO DO ABOUT OUR GROUP

We're now ready to examine our *kvutza* by breaking it down into the various parts of our meeting and activities:

BUSINESS: "The topic on the floor was whether or not to have a *tiyul*. After some discussion, it was accepted. Then the details had to be organized. This discussion lasted all night."

The aforementioned is a brief synopsis of one item on a business agenda which, with slight variations, occurs often at our meetings. We must break this tradition of long, tiring business sessions. The ideal situation would have been for a steering committee to come to the *kvutza* meeting with the entire plan worked out. Then the *kvutza* would have been ready to discuss it. Many routine items should be delegated completely to the steering committee. The time of the *kvutza* is valuable and it should not be wasted on small business. On the other hand, if an important question comes up (like dissatisfaction with the action of the *Hanhaga*), don't crowd other things on the agenda. Let this be the entire meeting. Preliminary work on other projects of the group should be delegated to the steering committee or to a special *vaad*. It is essential that the presiding chairman be one capable of keeping the meeting going. The *Rosh Kvutza* does not necessarily have to preside.

Under careful planning, it is not necessary to have a business meeting at each *asefa* of the *kvutza*. Every other meeting of the group will suffice.

THE SICHA: Our *sichot* must be provocative and must stimulate our *chaverim* to do their own reading and thinking. No series of *sichot*, no matter how thorough, will leave the *Boneh* with the knowledge and understanding which he should have. All we can attempt in our *sichot* is to guide, interpret and stimulate.

Keeping a scrap-book or working on a handicraft project, in correlation with a *sicha*, is childish for *Bonim*. That does not mean, though, that there is no room for an activity program integrated with the *sichot*. In determining the place and form of the *sicha* in our *Bonim kvutza*, the key points in our guide are: to remember that we have mature, thinking people in this group, to remember that our *sicha* program must create in the *Boneh* a desire to continue his education on his initiative. Consequently, we must have a variety of forms for our *sicha*, and a well-organized activity program.

In order to illustrate how this can be applied, let us take a specific series of *sichot*, outline them briefly, and work out the forms and the activity program. The title of this series we'll call "The Contemporary Jew." The series will be based on the chapter from Milton Steinberg's Partisan Guide to the Jewish Problem, entitled, "Gallery of Jewish Portraits." In this chapter Steinberg describes the main philosophies and ideologies of the various types of the contemporary Jew. He does this taking a "Mr. A", "Dr. X", etc., representatives of various beliefs, and describes them and their problems. The portraits are short, concise, and each one can be read as the introduction to a lively discussion. These portraits can be taken up one at a time. On the other hand, the first four, which cover the various religious viewpoints within Judaism, can be presented at one meeting as a round-table discussion or forum. (Nothing else would be on the agenda of such a meeting.) A guest speaker might be invited down for a specific *sicha*.

Activities can be correlated with the *sicha* on the "Oldline Reform Jews." Why not visit the Reform Temple in the community? In connection with the entire series, the group can undertake a large project. The *kvutza* draws up a "questionnaire and check list" for a community survey it will undertake. It then divides up into two-or-three-man "survey teams", and the teams will attempt to survey the local Jewish Community. How many Jewish Community Centers are there? Who backs them? How many organizations meet in the Center, and how many outside of the Center?

What are their beliefs? Under which classification do they fit? How many, and of what sort are Jewish schools? How many synagogues are there?

This is a real and interesting activity. The *chaverim* will gain a great deal from it. After you've completed the series and the study, the *chevre* will have a good view of the different currents of thought present in Jewish life, and the type of community in which they live. A week-end seminar could climax the series. The teams would tabulate their results, reports would be given, experiences and impressions related.

A series of *sichot* conducted in this manner will capture the imagination of every *Boneh*. It will activate many people, and the topic of the *sicha* will go farther than the confines of the hour heretofore set aside as "*sicha* time".

A "HABONIMISH" KVUTZA

Frequently you will hear a good *kvutza* referred to as being "*Habonimish*". The term means: singing, dancing, and some undefinable quality that gives the group warmth and distinctiveness. "*Habonimish*" occupies no special spot on the agenda. It is the general atmosphere that permeates the meeting or roller skating party or *tiyul*. Let's break down the term into component parts: SONG AND DANCE: Our songs and dances must play an important role in the *kvutza*. Through these mediums we attempt to capture the color and the feeling of *Eretz Yisrael*. If at this moment the *kvutza* does not have as an integral part of its activities singing and dancing, we must make a conscious effort to introduce them. This may mean teaching a new song at each meeting. The singing must be prepared as carefully as the *sicha*. A clear and simple method must be used in teaching. Posters, song-sheets, or a black-board are necessary. An informal, relaxed atmosphere must be created -- sitting on the floor or around some lighted candles. This, too, must consciously be prepared. New people must be especially looked after in this phase of the meeting. New dances should be introduced frequently, (and if there are no new dances you know, you can easily invent some.) After a session of dancing the *chevre* will often be receptive to more singing.

What you are actually doing is attempting to create *kvutza* traditions. This is not easy. Perhaps, for a period of meetings,

people will feel strange. With effort, however, this will be overcome, and the result will be worth the initial awkwardness. FORM OF MEETING: In suggesting a "form", a rigid procedure is not what is meant. We have in mind instituting certain *kvutza* traditions which will give the group its own personality and pattern. Whatever form you finally work out, it will seem unnatural at first. Before you establish the *kvutza*'s distinctive pattern, however, it must be repeated until it "takes."

The form can be a very simple one. If you meet on Friday night you will want to instill as much of the *Shabbat* tradition and atmosphere as possible into your *asefa*...opening with the singing of *Shabbat* songs, a reading from the *Tanach*, the *sicha*, and then dancing.

Each *kvutza* should appoint one of its *chevre* to be responsible for the singing. This *chaver* sees that there are song-sheets or posters. He is on the lookout for new songs, and at the beginning of each meeting he teaches a song and leads the general singing.

The *sicha* follows the singing. On the weeks when the *asefa* includes business, that comes after the *Sicha*. On alternate weeks, after some dancing, a musicale follows instead of business; or the group gets together with other *kvutzot* for joint activities. Whatever the form be, remember that the *kvutza* will have its own distinctiveness necessary for a HABONIM atmosphere and for group loyalty, once a regular procedure is established by the *kvutza*. BESIDES THE MEETING: So far all we have discussed has been concerned with the actual meeting. The weekly *asefa* of the *kvutza* is of prime importance, naturally, but we know that our *kvutza* cannot develop into a strong, well-functioning *Bonim kvutza* on the basis of the *asefa* alone. Even for the sake of that weekly *asefa*, additional group activities are necessary. We often say that within HABONIM we are able to find a place for all our interests and needs. It is this very statement which we must see carried out by the group. Hence, a *tiyul*, a bike-excursion, a bowling party, and a musicale become important functions which must be fostered. People like to do things. The *Bonim kvutza* should do them together.

The *Bonim kvutza*, or the *Bonim shichva*, should sponsor a network of these activities. Many *machanot* already have *Bonim*

Reading Circles or *Bonim* Forums. Periodically, the *Bonim* gather for a lecture or reading circle on a topic not likely to be covered in the individual *kvutza*, and which is more appropriate to a larger group, the sort of thing new people can be invited to attend. It may be a lecture on Jewish music, illustrated with recordings. An older person might be invited down to talk on *Peretz* or *Sholom Aleichem*. Recitations from their writings could also be part of the program. A book trial of a current best-seller would be interesting and appropriate. "Thieves in the Night" for example. There are *machanot* which have an institution known as the *Bonim Erev*. Once or twice a month all the *Bonim* gather for a social function. Usually a different *Bonim kvutza* sponsors each one. One *Erev* may be a "People's Night", where the struggle of the small people all over the world is the theme. Another *Erev* can consist of a Barn Dance or "Indoor *M'dura*."

Many activities not within the scope of the individual *kvutza* can be carried out by the entire *scichva*.

PUTTING IT INTO EFFECT

We have a good outline for our *kvutza*. We must now take this outline, break it down, apply it to the individual local conditions, and carry it out. For this we need good organization and an understanding of the importance of all the phases discussed here. It must be made clear to that group of *chevre* who are the *menahalim* and *machaneh* officers, that their *kvutza* is vitally important to the *machaneh* and to themselves. As responsible members of a *kvutza*, they must participate in their *kvutza* activities. A conscious effort must be made to activate the other "old-timers", and certainly the new members.

There is a great deal to do in the *kvutza*. The *menahel* shouldn't be the only one responsible for planning and carrying out the educational program. A *vaad* to plan the *sichot*, and the correlated activity program, is necessary. A steering committee to coordinate all the group activities, and be the responsible body for the *kvutza*, must be set up. Certain *chaverim* must be prepared to teach singing and dancing. Another *vaad* must handle and plan the other functions of the *kvutza*.

Our *Bonim kvutza* will fulfill its important role in the *machaneh* and to the *chaverim*, when the responsible *chevre* in it come to realize the vital need for a well-established, active group.

Artie Gorenstein
February, 1947

The following two articles deal with *Noar* education and activity, not from the detailed programmatic viewpoint, but rather from the point of view of approach.

One of the greatest problems which confront us today is that of developing a *Noar shichva* of sufficient strength to meet the many problems of the present world.

The problems of the *Noar shichva* cannot be stated easily, let alone solved. We had *Noar* groups for years before the inception of HABONIM. Some were very successful, and many of the *chaverim* later became active in the Party or left for *Eretz Yisrael*. Others, however, foundered about for a time, and were ultimately dissolved.

There are many reasons for both our successes and our failure. Our task is to clarify those reasons and, on the basis of a complete understanding of them, to develop a *Noar shichva* which will be adequately prepared to undertake successfully all the phases of our program.

Through the years, the world has changed; and with it, our movement has changed, both in form and in principle. We have all noticed the gradual increases in emphasis on Zionism and *Hagshama Atzmit*; some of us have aided in bringing about these changes.

We must seek new patterns and through experimentation develop those patterns to the point where we will have a unified structure for the *Noar shichva*.

With the inception of HABONIM, a great amount of our energy was transferred to younger elements. Nevertheless, the backbone of our movement has remained, and must continue to remain, the *Noar shichva*. It is from this *shichva*, comparatively stable in nature, that our political policies must come; and it is from this *shichva*, of HECHALUTZ age, that our *Chalutzim* must come.

An analysis of the general pattern of our groups in the past will indicate certain general trends. Our *Noar kvutzot* are comprised almost entirely of *chaverim* who have been in HABONIM for many years. Most of the members are engaged in HABONIM activities, with the result that the *kvutza* itself assumes a role of minor importance. If this condition is allowed to persist, those

members whose brief activity in HABONIM remains the *kvutza* meeting ultimately drop out. The moral effect of this is negative on the remaining *chaverim* of the originally small *kvutza*, and it may even result in the discouragement of good members. Such *chaverim* sometimes leave our ranks because they cannot see beyond a period of temporary decadence.

We also have larger *Noar kvutzot*, sometimes with small, active nuclei, but with the majority of the *chaverim* out of contact with the remainder of the *machaneh*. These groups often have good political discussions and social activities, but unless they are an integral part of the *machaneh* and Zionist youth in their city, their success is usually short-lived.

This, of course, is over-simplification, but it is adequate for the purpose of making certain generalizations with regard to the character of the *Noar kvutza* which we are trying to develop: a *kvutza* which will be able to face the problems of leadership, UN, *Chalutzit*, Jewish and American community activity, and other tasks which await their execution by a militant, organized youth.

First, we must form groups large enough to create the possibility for broad social development within their own ranks. Larger units not only have a greater appeal to new members, they also serve to keep the *chaverim* from becoming bored with the same faces, and usually with the same activities. The presence of a large number of *chaverim* at a meeting also contributes toward a feeling of self-confidence on the part of each *chaver*, a feeling that he belongs to an organization of considerable importance. The absence of this feeling has caused the loss of many *chaverim* in the past.

It goes without saying that increasing the size of the group necessitates changing its program and organizational structure, but this might ultimately result in greater success.

Another factor which we must keep in mind when we consider the size of the group is the importance of adequate preparation for transfer to the Party. The formation of larger *kvutzot* with less frequent meetings would be a step toward the organizational form of the Party group as differentiated from the small HABONIM *kvutza* with its weekly meetings and numerous *kvutza* activities.

A second major problem is that of finding good human material

for the group. *Chaverim* are sometimes drawn into HABONIM by their friends, and they might even be members for a few years and participate in all of our activities without being an organic part of the movement. They have participated in the activities because of superficial interests, but have not developed any basic Labor-Zionist attitudes. As soon as the road becomes a little bumpy, such members drop by the wayside.

In addition to being receptive to our ideology, the members of a single *kvutza* should be, as much as possible, of a homogeneous nature. If the members of the group have like interests, it is much simpler to plan a program of interest to all than to arrange a superficial program which will appeal to all the diversified elements of a heterogeneous group.

We must strive to develop a greater degree of political consciousness on the part of our *chaverim*. *Noar* activities can and should be of a political nature, and it is essential that the individual *chaverim* be familiar with the various political events which affect us, either directly or indirectly.

I have discussed the general nature of the *Noar kvutza* which I think we should strive to develop, keeping in mind the many and varied problems which face us today. This can be summarized by saying that we must strive to create a large, fluid group of politically conscious individuals, prepared to assume an active role in all the phases of our work.

More specifically, what are the activities in which our *Noar* can participate, and what will be the role of the individual group meeting in the entire *Noar* program? The activities of the YZAC offer many opportunities for *Noar* activity. Membership in YZAC is necessarily limited to a few individuals, but in most cases various subcommittees of YZAC give several additional *chaverim* the opportunity to become active. The work of YZAC is very important, both for the purposes of strengthening Zionist youth ranks from within and of bringing the program to the general Jewish youth of the community. It is important that our *Noar chaverim* understand the work of YZAC and work actively in support of it.

In some cities there are various forms of Jewish Youth Councils. If HABONIM participates in these, either as a member of YZAC or as an individual organization, our programs can be brought before the Jewish youth of these cities. Often, our

participation means the difference between the adoption of a positive or a negative program on the part of such a group.

In addition to the various Jewish Councils and committees in which our *chaverim* can work, many cities have committees for the furtherance of democracy, functioning under various names, in which it would be beneficial for our *Noar* to participate. We must ally ourselves with other progressive elements in the community not only in order that HABONIM should become known, but also in order to bring about liberal reforms in this country.

Activities which have been conducted in the past, such as group leadership and fund-raising, need not be diminished under such a program. The change would come in the cultural work. Instead of conducting the traditional *sicha* in any of its varied forms, the group meeting would become a clearing house for reports of the various committees and discussions of what our role in them must be. In other words, the group meeting would be the place for political orientation.

By the time a member becomes *Noar* age, he should have a fairly good movement background. With this background and even a limited amount of guidance and intellectual curiosity, he can continue his movement education. Political issues however, which need clarification, must be discussed at group meetings. If some of the *chaverim* seek additional cultural activities, the Labor Zionist School will fill this requirement satisfactorily.

With such a fluid program for the group, members would be able to fit into various activities instead of being confined to a rigid group pattern. Intensive meetings, held every other week, should prove sufficient for such a program, since the members will be occupied with their activities during the intervals between *kvutza* meetings.

From time to time, *chaverim* have clamored for collective *Noar* enterprises in the United States. These activities have varied from agricultural communes to city cooperative houses, from extreme collectives to limited cooperatives. All these activities, however, can be started in only one manner: *chaverim* who are ready to undertake them must band together and begin to work. There is no longer any point in discussing such activities theoretically. There is no point in discussing financial possibil-

ities until we have the people available. There is, therefore, no point in establishing cooperative projects as a basis for *Noar* activity at this particular time.

Our major task is not to find political activities for our *Noar*; nor is it to find members to participate in these activities. It is rather a problem, having the members and the activities, of adjusting our program in such a manner as to give each *Noar chaver* activities which will provide him with the most effective manner of self-expression and the greatest amount of satisfaction.

Danny Ginsburg

February, 1942

THE NOAR PROBLEM

What should be the educational aims of a cultural program for the *Noar shichva*. That question may be answered in one sentence: To create an intellectual and spiritual atmosphere in the ranks of the oldest *shichva* of HABONIM that will facilitate the practical application of all the spiritual and emotional values acquired by the members in the younger *shchavot*. In other words, the ideas and the spiritual values of the movement must not turn out to have been merely an episode of childhood, but should have a lasting effect on the way of life of the adult individual.

Although a great many of our members have a Jewish background and come from homes more or less permeated by the anxiety for the physical and spiritual survival of our people, the movement as a whole does not owe its existence to a pressing need for organized collective effort, imposed by inescapable conditions of life in this country. It is, to use a phrase of Ben Halpern, to a great extent "artificial and nurtured by a special subsidy out of human energy." Except for a general craving of young Jewish boys and girls to spend their free time in a congenial environment where, due to similarity of background, they might better understand one another, the objective conditions prevalent at school, in society, in vocational and political life do not favor the existence of a movement like ours. By and large our movement is capitalizing on a certain mentality, conditioned not by urgent necessity, but rather by a vague feeling of identity with far-off oppressed brethren, for whom they may cherish warm feelings and share common hopes and whose deplorable plight may make them sense remote danger to their own existence, somewhere in the obscure depths of their souls. Within the limits of that mentality due to the preservation of certain elements of Jewish tradition, our movement is trying to foster durable values, intended to preserve that spiritual identity of the member and to develop in him a personality harmonious both in belief and deed.

However, the existence of a youth movement must be due not to "idealism", but basically to pressing needs, social, economic, or political. It is often a reaction from a social environment which for one or another reason is unable to meet the needs of youth for free development of its individuality through group life. The test of a youth movement is either in its ability so

to further the heritage of the preceding generation as to bring it into accord with its needs, or to oppose the environment in which it lives through actual efforts to change it. (During the last twenty years we witnessed the upheaval of Jewish Youth against the reality which impeded its free development as Jews and human beings. This was the *chalutz* movement.) Where inescapable reality presents youth with no special tasks to fulfill, its innate idealism is wasted in a void. A youth movement appeals to the minds and hearts of young boys and girls by making them aware that they alone can accomplish things that the older generation, disillusioned by frustration and adversity, deems impossible. It is youth, and in particular Jewish youth, which is as a rule in the first ranks of incorrigible idealists. However, objectives set by a youth movement which transcend the immediate material and spiritual needs of its members, will eventually have no effect on their conduct nor satisfy their yearnings. They may be attracted by the desire to be edified rather than awakened to enlist all their strength in its behalf.

In our younger *shchavot* we have to deal with children who have not yet undergone the sobering test of practical life and have not tried their strength in the struggle for existence. In that age the receptive faculty and the desire to list and absorb are still unimpaired and the power of imagination still unshackled. In that age a great many of our activities may be crowned with more or less success. However, in the fourth *shichva*, the age of transition from adolescence to full maturity, when the individual becomes aware of his real potentialities and limitations, practical sense grows keener, errors are too costly and ideas not directly related to the exigencies of life weaken and are abandoned. If this is true of a movement whose existence is a revolt against the adult society, how much more liable is it to happen in our movement, which is but an attempt to bring into consciousness needs not directly forced by existing reality.

The movement is able to exert a certain influence on the development of *Boneh's* character, to charge his emotions and to direct his intellectual interests. It is not so, however, with a *Noar* member, whose personality is near maturity, whose intellectual and practical interests in the surrounding world are wide. What was once a vital part of his life is now only a pleasant reminiscence of childhood days. His preoccupation with the movement suffers because it no longer gives him the same deep

emotional satisfaction, unless his work in the movement is his trade. As a rule a member of that age gives the impression of one annoyed by repetition of ideas and slogans, even though he has no truly well founded knowledge of the subject matter.

What should be done to assure a lasting influence of the movement on its members thus determining their way of life forever? There is no fully satisfactory answer to that question. But one thing is sure: No outlines or programs will assure adherence to the movement by its maturing members, unless their previous education has cultivated those irrational forces, dormant in each of them, which tie them to a Jewish destiny. The primary purpose of our educational work should then be: To transform these irrational impulses into ideational processes. The force of reason, at this age more autonomous than in boyhood, must be imbedded in the emotional world of the young Jew as the power of his intellect is geared to life. In other words, all the previous activities of the movement must imbue the members with profound loyalty to the Jewish people, sympathy with its suffering, and a desire to see it strong and respected. On the basis of this emotional loyalty and attachment, we may evoke interest and will to act.

To some *chaverim* the years spent in HABONIM may be no more than a period spent in pleasant environment, with good programs, games, and camps, but not meant to determine their lives as Jews, members of the human society, and their own community. But on the whole no normal person who has spent four or five years in HABONIM can dismiss the ideas and emotions he received in its ranks as valid for young boys and girls only. Harmonious and balanced people seldom draw a line between the idealistic aspirations of their youth and the spiritual and intellectual development of their years as adults. It is doubtful whether people who draw such a line are capable of true self respect and pride. This will be the test of HABONIM: Its ability to secure the perpetuation of its cultural and spiritual values among its adult members.

One of the means of reaching that objective is to raise the movement's standards of demands from its *Noar* members. The inertia from which our *Noar shichva* usually suffers is due not to the fact that *chaverim* of that age are less impressionable or less capable of being inspired, but to the fact that their activities do not differ greatly from those of the younger *shchavot* and are therefore less satisfying. Only members of *Chavurat Aliya*

derive full satisfaction from their well-defined tasks and duties. They are preparing themselves for the day which they will serve Labor-Zionism with their brain and brawn. What is for non-*chalutzim* in our movement only part of their spiritual life is, or is about to be, everything for them. Both are members of one movement, both cherish the same hopes and strive toward the same goal. But the obligations are very different both in kind and degree. Therefore the demands on those who are determined to serve Labor-Zionism in this country should be different than those made hitherto. Because our *chalutzim* have pledged to give everything dear to them, and first of all themselves, the others of their age should give more than heretofore.

Our generation is called upon to accomplish a task which even stronger and more fortunate peoples cannot accomplish without great sacrifice. The best sons of the French, Czech, Polish, Greek, and other victimized nations are paying with their lives and property, for their place in the sun. They will have to pay even higher prices until the advent of the end of the "Galut". So shall we. After the last war Jews were asked to facilitate the upbuilding of their home in *Eretz Yisrael* by giving each year a tenth part of their income to the Jewish national funds. Good Jews and good Zionists failed to do so. Their refusal obstructed the development of *Eretz Yisrael* during the last twenty years. Perhaps another historic possibility and opportunity to regain what we lost after the last war is in store for us. But maybe we will lose it again if we fail again. We are a small, numerically insignificant part of American Jewry. However, potentially we are much more than three thousand boys and girls. The strength and importance of a movement are measured not by figures, but by the will of its members. Let the HABONIM be the first to demand greater material sacrifices and thus restore the identity of purpose between *chalutzim* and non-*chalutzim*. Every *Noar chaver* should contribute two weeks income each year, no matter what his income is. It will be for the *Merkaz Habonim* to decide how best to use this money. This will be one way of enlisting the devotion of our members to our movement. A second will be the concentration on an intensive cultural program, creating a deeper understanding of the problems of the world in which we live as Jews and human beings.

Shalom Wurm
Dec. 1942

How



We Do It

This section was the most difficult one in *The Anthology* to compile. It cannot hope to be a comprehensive compendium of the best articles written for *The Menahel*, on how to do everything we actually do in HASONIM. Many activities were omitted.

We sincerely hope, however, that each article will give the leader ideas for tens of other related and unrelated activities.

There are many institutionalized "get-togethers" which the good leader can introduce in his group. These "get-togethers" are important, for it is not through the lecture and the discussion alone that young people are educated and their loyalty and enthusiasm gained.

In one *machaneh* we know of, the older *chaverim*, those who were occupied with leading younger groups and in other movement work, organized the "Friday Night at Midnight Club". After their meetings, these *chaverim* (about fifteen of them) would get together in the *ulam*. Someone would be sent out for refreshments. There would be singing, the reading of light poetry, of humorous prose. Movement work would be discussed informally.

These "get-togethers" did more to make of the *chaverim* a close-knit, well functioning team than any formal meeting.

Following is an idea for an institutionalized Kumsitz which can function very effectively on all levels of the *machaneh*, not only that of the *Tzofim* for which it is written.

The enterprising *menahel* will no doubt think up new and different angles.

The Editors

Most *menahalim* will agree that the objective in our *Tzofim Shichva* is to create an emotional attachment to HABONIM by giving the individual *Tzofeh* an opportunity for "*sich oiszuleben*" in HABONIM. This attachment must express itself in a deep love for *Eretz Yisrael*, our people, and a desire to become a *chalutz* as an expression of that love. The problem we face is how to create this spirit and what methods should be used to achieve the objectives we have set ourselves.

Scanning some back numbers of the *Haboneh* (a good idea for *menahalim* at any time) I came across the term "Kumsitz" which was explained as a term used in *Eretz Yisrael* signifying a get-together for a cup of tea, a "*shmuess*," and story-telling. After work, during *mishmar* and other similar occasions, a *Vatik* in a *kvutza* would tell tales of the *shomrim* and adventures of the early settlers. It occurred to me that if we could create the spirit and atmosphere, even remotely, of such a Kumsitz, it could become a source of that desired emotional attachment as well as a major *Tzofim* activity which might produce worthwhile results. Now, after three "Kumsitzen," we can draw some conclusions that would be useful to other *machanot* which might wish to try the Kumsitz.

The first Kumsitz was announced without any explanations whatsoever and resulted in all the *Tzofim* wanting to know what a Kumsitz was. Curiosity drew 35 out of about 70 *Tzofim* to the first gathering of the Kumsitz. Here the origin of the word was explained and a "constitution" drawn up. The following were the principal points in this constitution:

1. All members of the Kumsitz pledge themselves to carry out all decisions of the *chaverim*.
2. No electric lighting or chairs are to be used during a Kumsitz.
3. A new Hebrew password is to be learned for every gathering.
4. Members of the Kumsitz will come dressed in keeping with the theme of the Kumsitz.

Other points included punctuality and attendance.

Of course, one *Tzofeh* wanted to know what point No. 1 might obligate them to do--a cautious *Tzofeh*---and I gave as an illustration that the *Kumsitz* might decide to have some urgent meeting at 10 o'clock at night at some street corner and all members would attend. Acceptance of point No. 1 was relatively simple, though it has not been put to test as yet since it is preferable to wait until the spirit of the *Kumsitz* has begun to take hold among the *Tzofim*.

Sitting on the floor was both novel and practical. As often as not *Tzofim* are great furniture smashers and a greater appreciation of the few remaining chairs would develop if we all sat on the floor for an hour or more. Candle lighting gave the program color and atmosphere, and enabled things to go on even after the janitor had turned out all the lights.

The Hebrew password went over very well although some weird and wonderful Hebrew was heard. The first password consisted of a few words of the *Havtacha*--"Ani mautiach lihiyot chalutz"--with the English meaning. Two *Tzofim* who gave the password correctly were stationed at the door and as the *Tzofim* filed by they had to give the password or go home. Nobody was sent away but there was a mad scramble in the corridors to get the password from someone who remembered it.

The point dealing with the dress at a *Kumsitz* has gone over much better than might be expected and has certainly added a great deal of color to the *Kumsitz*. The first program was devoted to the Warsaw ghetto. All *Tzofim* were instructed to wear the kind of clothes they thought ghetto Jews would be wearing today, and to sew a yellow badge to their sleeves. Nearly all came dressed in rags, some going to the extreme of appearing practically without shoes. Yellow pieces of paper were stuck on the arms of each *Tzofeh* who came without the yellow badge and its significance explained. All sat on the floor in a haphazard manner. Ghetto pictures were passed around. The Dramatization consisted of Jews expecting to be taken away by the Nazis, interspersed with several appropriate songs, Hebrew prayer, and a recitation. The sudden entry of a Nazi officer ordering young and old to separate was so realistic that I felt a tremor up my spine. Before the program began, all were instructed to jump to their feet when a Nazi entered. They had no idea what would be said by the chaver portraying the Nazi officer. That moment made everyone in the room feel what it means to be a Jew in the Warsaw ghetto. The *menahel* closed the dramatization with a few appropriate words and the evening ended in dancing and singing.

The second *Kumsitz* was devoted to the theme of *Hechalutz*. The dress was simple, blue shirts, rough pants, etc. Many *Tzofim* were willing to come in shorts, but due to cold weather and perhaps the martyrdom of having to wear my own green shorts, I did not think it advisable to press this point. The novelty of the evening was a "*chalutz banquet*", consisting of rye bread and butter, which, surprisingly enough, was eagerly received after a good program, a fine story, "*Homecoming*" from *Chalutzim* published by *HECHALUTZ*, and a few *horas* to exhaustion. It was amusing to see the faces of some of the older, visiting *chevre* drop when, after being informed that "eats" were coming, they found themselves looking at a plate of bread and butter. The password for the evening was "*Hechalutz l'maan avodah*."

Many themes are possible--an "illegal" *aliya*, a conference with a neighboring Bedouin tribe to straighten out some conflict, (see story "Blood Cannot Be Sold" in *Haboneh*, February 1941) historical episodes, etc. Not all *Kumsitzen* need take place inside; for once the institution is established, its activities may take different forms. All the programs are prepared by different groups of *Tzofim* and require only one or two rehearsals.

To sum up, the *Tzofim Kumsitz* has proven successful in Winnipeg and has brought together the different *kvutzot* and created a greater and better *machaneh* spirit. Similar activities in a modified form for the more "sophisticated" *Bonim* might be inaugurated. Tribute to the *Kumsitz* spirit was paid by an active *Boneh* when he said, "Gee--I'd like to join the *Tzofim*." Finally, no activity will be successful without *menahalim* who know what sort of atmosphere they want to create and are ready for the effort, and have the spirit and enthusiasm that any activity requires.

Dave Biderman
December, 1942

THE NESHEF

Regardless of how Zvi Sharfstein's very fine Hebrew-English dictionary translates the word *neshef* -- I can tell you he underrates the word. Perhaps linguists are satisfied with a choice of his translations: evening, twilight, darkness, ball. For us *menahalim*, a *neshef* is a gala evening in which our *machaneh* appears before the public to present itself by means of the various arts. It is an evening into which we usually put months of toil and sweat and out of which we hope to gain:

1. the respect and understanding of the local Jewish community
2. monetary compensation (!) we shall use for *Camp Kvutza*, our *ulam*, or any of our *K'ranot*
3. a collective spirit of strength and enthusiasm that will bind together every *chaver* of the *machaneh*

Organization

Organization of the *neshef* comes first. We suggest a *vaad* on which sit (1) a general chairman who coordinates all activities and may be the director of the *neshef*; (2) one or more *chaverim* who have an understanding of what makes "good stage" (these people should be able to write themselves and be familiar with means of securing already-written material); (3) a *chaver* who will be stage manager; (4) the ad-book chairman -- a go-getter and a slave-driver; (5) ticket-sales chairman; (6) publicity chairman and anyone else the *Hanhaga* sees fit to nominate. This committee should be organized many months before production is scheduled. It should meet only when a problem arises in any of its departments or when a report is to be heard; but its individual departments must organize sub-committee and put them to work.

There is undoubtedly latent talent in every *machaneh* and this *vaad* must uncover it. There are people who write. Let them try their hand at a script. There are people with a good sense for organization; use them for back-stage work, for mapping the coverage of the Jewish community in tickets and ads. There are *chaverim* who are artistic; let them make costumes, paint scenery, make posters. The *vaad* should consult each *menahel* for talent and workers from each *kvutza*.

The *vaad* should put forth great effort to have the entire *machaneh* share responsibility; at the same time, the *vaad* must hold firmly in its own hands the direction and management of every detail of the *neshef*.

The program

Selection of the program is certainly the key to the entire undertaking. The program may have one central theme or it may be a variety program. The former is suitable when the *machaneh* wishes to stress an idea or commemorate an event, as, for example, a *Naame Neshef*, or a *Yom Tel Chai*. On the other hand, where there is no particular idea to be stressed, we prefer a variety program because it calls for more numbers, some of which may have depth and beauty and significance, others of which may be satire, slapstick comedy, or "corny" local humor.

The *vaad* that looks for program material should follow two paths -- one is to find ready-written material and the other is to write original material. It is far from easy to find good program material, but it is not impossible if you begin your search well in advance.

Your first consideration should be to utilize the entire *machaneh*. For this purpose you will want one or all of the following: a *makelah*, a choral mass recitation, a play with mass scenes. Then, you will want numbers with particular interest for each age in the *machaneh*. Perhaps a play about ghetto children or *kibbutz* children will absorb your *solelim* and a dance group might utilize your *Bonot* and *Tzofot*.

Your second consideration is your audience. A *machaneh* must know its audience if it wants a successful *neshef*. For example, a Yiddish program has a far greater chance to succeed in the Canadian cities than an English program. Parents, grandparents, and the senior Jewish community at large in almost any locality feel a great pride in hearing Yiddish spoken by their youth; more than that, in spoken Yiddish and Hebrew there seems promise that this youth is tied to its people. The language of the *neshef*, we stress, is of great importance. We strongly recommend that at least a portion be in Yiddish and Hebrew.

Knowing an audience means, also, that we must prepare a program that will be easily understood. The people who come to our *neshef* are not those who relish a Saroyan play. Nobody enjoys a *HABONIM neshef* from which his sole impression is, "Now what did they mean by that?" We can present a program before our own *machaneh* and be sure of a certain amount of Zionist and general background.

But let us not assume too much about our *neshef* audience. Every part of the program must be easy to understand; it may have a narrator or there may be explanatory notes in the printed program. But we must not rely too much on these artificial explanations. Just be sure that the skit or dance you present is a narrative in itself and not a mystery.

An audience loves the intimate personal touch. If the program committee is alert, it will find something of particular local interest around which to build a skit.

Your third consideration is to have a well-rounded program. To realize this aim, you will want to put on the stage:

1. A playlet dealing with our people today--this is our opportunity to bring our ideas and ideal to the public. (ex. The Jewish Brigade, the Warsaw Ghetto, the story of Kfar Blum, *Aliya Bet*)
2. Good humor - a one-act play by Shalom Aleichem.
3. Good Jewish music - through a choir and/or vocalists.
4. Local-interest skit, if possible.

A good opening, we have found, can accomplish wonders. Each year your *vaad* should try to find a novel way for opening the program. Very thrilling effects can be obtained in an entrance march of the entire blue-or-white-shirted *machaneh*, singing and bearing *kvutza* banners and an army of *degalim*. The *machaneh* comes from the back of the hall, marches down the aisles on to the stage from where it sings Hatikva. We cannot stress too much that a striking opening will have the audience "just eating out of your hands." The opening should be indicative of the character of our movement.

The program should be brief. Two hours is just enough. Your audience will be shocked if you start on time and end on time -- but they'll love it.

"Kesef"

We very seldom undertake a *neshef* for the pure joy it affords us. We're always interested in the *Kesef* angle. So, now, let's consider how to make our *neshafim* financially successful. Under any circumstances, we have to take chances; so let's be smart about it and take our first big chance on advertising. Put as much money as necessary into advertising; write articles for your local Yiddish and Anglo-Jewish papers and place paid ads in

them. Put posters all over your Jewish neighborhoods. Make sure everyone knows about the *neshef*. Then make every *chaver* responsible for a certain number of tickets. Visit every Zionist group in town and every non-Zionist group that you can befriend. Become friendly with the proprietor of your local delicatessen; then place tickets with his cashier and publicize the fact. Place tickets in your Zionist offices and in your Jewish bookstores. In other words -- cover the town.

On the ad-book depends the financial success of your *neshef*. Your *vaad* will have to set an example and work hard; then, it can drive the *machaneh* to do likewise. Put your older *chaverim* to work. Let them cover every Jewish business house in town. Enlist the aid of their *mamas* and *papas* who have personal and business connections that you can "cash in on." If Mr. X is influential in the pants industry, get his daughter to visit every pants house in town!

To have a successful ad book you must have an army of *chaverim* with just enough "*chutzpe*" to walk through any door and just enough charm and good humor not to be tossed out!

Back-stage

The stage-manager and his assistants are responsible for props, scenery, make-up, sound-effects, costumes. The night of the *neshef* they are responsible for the tempo of the program. They must be efficient workers, calm and competent. Weeks in advance, the stage manager has drawn up lists of props for each character and each scene; in his notebook, he has sketched each stage-setting so that he knows the proper place for each piece of furniture; he knows that in #4 on the program there has to be an umbrella under the sofa and a picture on the wall. In other words, he knows every single detail about every single item on the program. He is smart enough to choose assistants who can work with swift-ness and in silence; he assigns to each very definite tasks. The night of the performance the back-stage work is swift and sure. There are no long pauses between scenes; everything is ready to be moved on and off in proper time. The audience senses the careful hand behind the scenes by the smoothness with which the acts go on.

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Neshef-time is a trying experience in the *machaneh*. Meetings are interrupted, and it may be difficult to carry out normal activities. Insofar as possible, the *Hanhaga* should keep a certain check on the *machaneh* to see that normal activities are not forgotten. If a holiday falls during this time, it calls for proper observance in the *machaneh*. Funds work must be maintained. We recognize that the *neshef* introduces a certain laxity in *kvutza* activities, but it must not result in chaos in the *machaneh*. Careful guidance from the *Hanhaga* and *menahalim* can make *neshafim* time a rich experience for each *chaver*. He can feel the strength of united effort and the pleasure of healthy collective endeavor.

When the *neshef* is over, the *machaneh* must celebrate. If possible, all the *chaverim* should "go out" together the very night of the *neshef* -- preferably back to the *ulam* or to another "Hangout" -- having made previous arrangements with some kind proprietor or the aforementioned delicatessen, for example. The following week, have a *chagiga* for the *machaneh* where the *vaad haneshef* reports, gives proper recognition to the off-stage workers. Arrange a humorous evening with perhaps a satire on the *neshef*, its preparations, etc. Serve refreshments; have plenty of dancing and singing. Make the *chaverim* feel they done a difficult job well.

And then get out your *machaneh* calendar -- and get busy on the next *machaneh* undertaking -- whatever that may be.

March, 1945

BEHIND THE SCENES AT THE ONEG SHABBAT

Includes:

General Aims
Creating Atmosphere
The Program (theme, contents, preparations)
Forms

THE GENERAL AIM

Let us examine the make-up of the *Oneg Shabbat* and decide how to go about our task. We will start with the question: What is our aim in conducting the *Oneg Shabbat*? That, the *menahel* should know, is the starting place for every activity whether it be a *sicha*, a special program, or an art project. In general, the *Oneg Shabbat* aims to do the following things:

1. to create within the *chaverim* a spiritual warmth and an emotional tie, aroused at the *Oneg Shabbat* and remaining with them when the evening has passed;
2. to create within them a feeling of the continuity of the Jewish people as expressed through the weekly observance of *Shabbat*;
3. to instill a love and a wholesome pride for the Jewish people, for its modes of expression, for its story, and for *Shabbat* itself.

CREATING ATMOSPHERE

With these general aims before us, we plan our program and create our atmosphere. They are general because they are the basis for all *Ongei Shabbat*. (Every *Oneg Shabbat* has a specific aim which is discussed below). We must take great care to create a general *Shabbat* atmosphere at all our *Ongei Shabbat*.

1. "Costume" All *chaverim* should wear white shirts. Then we have already begun to create the atmosphere we want. The uniformity of dress and the brightness of so much white suggests to the eye the spiritual quality and the difference of this evening. Furthermore, the similarity of dress creates a bond among the *chaverim*.

2. "Properties" Certain "props" have become symbols of *Shabbat* -- the candles come first. Then, if a meal accompanies the program, there should be two *chaloth* covered with a white napkin. If you present your program with the *machaneh* seated about tables, be sure that you have white cloths covering the tables. Get your *machaneh* to buy them; it will be well worth the investment. The effect of the *Oneg Shabbat* can be spoiled by missing props.

Other props depend on your imagination, ingenuity, and ability. Flowers on the tables lend an added beauty to the occasion; certainly, at *Camp Kvutza* they are a necessity. If, you cannot secure flowers for your city programs, why not have some growing plants in the *ulam* that could be brought into the room of the *Oneg Shabbat*?

Shabbat pictures and signs on the walls help "set the stage." Be sure that they are neatly done. For the signs, use black ink or paint on white wrapping paper, which is inexpensive. Be sure to take down the signs and put them away carefully. Roll the signs; do not fold them. You can use the same signs very many times if you are careful. Use Hebrew signs; your *chaverim* will soon learn their meanings.

We cannot emphasize too much that the atmosphere must be created at the outset. It is effective on occasion to have the *Shabbat* candles lighted before the *chaverim* enter. This fixes the atmosphere. People entering a candlelit room are prompted to speak in lower tones, to be prepared for quiet *Shabbat* songs and a quiet, thoughtful program.

THE PROGRAM

The *Oneg Shabbat* is a folk expression with its own particular individuality. Some *machanot* in the past have made the mistake of calling anything they do on a Friday night an *Oneg Shabbat*. A business meeting of the *machaneh* is not an *Oneg Shabbat*. In planning your *Oneg Shabbat*, you need an understanding of the aims and a sense of delicacy in the selection of theme and material.

1. *Kabbalat Shabbat* Every *Oneg Shabbat*, regardless of its form or content, can begin with a *Kabbalat Shabbat* which should include: lighting the candles; *kiddush* (a portion of which may be translated), and the singing of *Shabbat* songs, such as: *Shalom Aleichem*, *L'cha dodi* (in the Prayer Book), *V'taher libeinu*, *Halleluya B'tziltzilei shama*, *Yom zeh l'yisrael*, *Ba olam haba*, etc.

Readings can also be included, such as "Hachama Meirosh" by Bialik, The Commandment of *Shabbat* and the story of the Creation and of the first *Shabbat*.

A regular procedure for *Kabbalat Shabbat* should be established in each *machaneh*. This will provide a link with tradition and a sound basis for the *Oneg Shabbat*, regardless of what program follows the opening ceremony.

2. Theme: What is good program material for an *Oneg Shabbat*? Almost any theme presents itself:

Shabbat itself

certain holidays (ex. on *Simchat Torah*, an *Oneg Shabbat* based on the *Tanach*)

periods in our history (ex. *Chassidism*)

present institutions of *Eretz Yisrael* (ex. *Histadrut*; *kvutza*; *Keren Kayemet*)

individuals (ex. Gordon, Trumpeldor, Rachel)

great ideas in Jewish thought (ex. The Messiah, *Chalutziut*, struggles for freedom)

It is a good plan to correlate your *Oneg Shabbat* programs with the educational program of the *machaneh*. Let us say, for example, the *Bonim* are studying about the *kvutza*; the *Tzofim* are having *sichot* on forms of cooperatives; the *Solelim*, on cooperation in nature and man. The *Oneg Shabbat* theme could well be "Living Together in the Jewish State", or the *Histadrut*, or the *kvutza*.

The choice of theme is wide -- merely keep in mind the general aims; then select your theme.

3. Material: Once you have your theme, look for program material. There are two ways of getting material -- writing it yourself or going to source books (Schwartz: *Jewish Caravan* and *Golden Treasury*; Wishengrad: *The Eternal Light*; Fleg: *Anthology*; Ginsburg: *Legends*; back issues of *Haboneh* and *Furrows*; etc.). The best *Ongai Shabbat* we have seen combine both original writings and the compilation of known works. The secret to a good program is: Know your sources. You need not be able to write yourself -- just be well read in Jewish subjects.

Collect all the material (*Tanach* readings, songs, stories, poems, dramatic episodes, etc.) available on your subject; then select the items you wish to use and arrange them in the order best for presentation.

Important in a good *Oneg Shabbat* are the following:

1. *Tanach* reading: *Ivrit* and English,
2. *Shabbat* songs,
3. Clearly stated (though subtly stated) theme,
4. Material that lives and will be remembered,
5. Participation en masse,
6. Dancing at the end of the program.

Point 5 needs special attention. The *chaverim* who come to an *Oneg Shabbat* must not be onlookers. They must be made to feel a part of the program, participants. This can be done through much singing; through having the chief participants scattered throughout the room; through unrehearsed choral recitation. By the last suggestion, we mean, for example, that when the *chaverim* come in, they find in their places typewritten lines which they are to recite together during the program. Unrehearsed choral readings must, of course, be quite brief, well punctuated, and easy to read and understand. They can be very effective.

4. Preparations: Be very careful in assigning parts. A good, expressive reading voice can carry a mediocre program, and a poor voice can ruin an excellent program.

To rehearse or not to rehearse: that is another question. There is no yes or no answer. Every program and every phase of every program needs special handling. *Tanach* readings should certainly be rehearsed. As for the rest -- we will have to leave it to your judgment, and you will learn through your own experience. Sometimes, the program is more interesting when unrehearsed; sometimes it is ruined by your attempt to make it seem spontaneous. You will have to consider each number separately.

See that a committee is appointed in advance to remove tables and chairs and to begin the dancing.

FORMS

The *Oneg Shabbat* is not an unchangeable expression of *Shabbat*. Therefore, its forms are flexible. Certain things we recognize clearly as being *Shabbat* forms, but we still seek variety and new forms. Make an effort to develop new forms that are not suggested here. Whatever the material used for an *Oneg Shabbat*, it should not be carelessly "slapped" together. Care must be taken to convey the warmth of *Shabbat* no matter what form of *Oneg Shabbat* is used.

(a) In a dining hall, the *Oneg Shabbat* can take place around tables. Arrangement of the tables should vary. Some weeks they can be in horse-shoe fashion; some weeks place them horizontally.

(b) The *Oneg Shabbat* can be presented as the *chaverim* sit in concentric circles with a small candle-lit table in the center of the innermost circle.

(c) An out-door *Oneg Shabbat* can be very beautiful. Care must be taken to keep the *chaverim* close together in order not to lose voices, etc.

(d) At *Camp Kvutza* it is always in place and effective to begin the Friday night program by going together to some beautiful spot to watch the sun set and "to greet *Shabbat Hamalka*."

As in the setting, so in the style of presentation we seek variety:

(1) The program may be a script with narrator and voices and songs. Here we must take care to keep the program alive. Just voices are not good, but if the voices dramatize a scene and make characters live, then they are what we want. The *Oneg Shabbat* might center about some prominent Yiddish or Hebrew writer. If it is Sholom Aleichem, a dramatic monologue (using Menachem Mendel or similar characters) is in order. If Rachel, her poems could be read. Those that have been put to music could be sung, and afterwards a talk could be given on her life and poetry.

(2) The program may be just music with only a few words to interpret unknown songs. There might be songs for all, for solos, duets, quartets; straight melody as well as harmony. Records may be integrated into such a program. This should be well planned, but should leave room for informality. A very successful program is simply a song-fest with each *chaver* in the room suggesting a song he wants the gathering to sing. (Note: be sure someone has been assigned to lead the singing.) Musicales should be programmed: - the more specific, the better: folk song night, Beethoven evenings, all Russian program, cantorials, etc...

(3) The program may consist of stories and songs without benefit of narrator. It is preferable to make the transition between selections without remarks by a chairman. Such remarks steal the air of spontaneity from the program.

(4) A *sicha* with a fitting theme may take the main place on the program. Example, "Traditions and Rituals of our People." An experienced *sicha-giver* is needed here.

(5) On special occasions a play may be presented with regular costumes and scenery. A shadowgraph is an effective way of presenting a play without elaborate effects.

WHEN IT'S OVER...

Get your program committee together and evaluate your work. You'll do better next time if you consider the strong and weak points of the program you have just presented. Ask yourself:

Was the room clean, properly decorated? Were the *chaverim* dressed in white?

How did the program begin? Did the *chaverim* enter the spirit of the evening at once? Why? What had you done or failed to do to bring about the result you got?

Were the *chaverim* attentive? Did they follow the program? Could you feel their interest? Or were they restless? Perhaps the material was "above their heads." Perhaps it made good quiet reading and caught your fancy, but perhaps it was not good for oral reading?

How was the singing? This is a good barometer of enjoyment.

Did the spirit catch and hold? Was there good dancing after the program? Did the *chaverim* express in some way (after-program singing or discussion) a longing to remain together in the *ulam* -- or did they leave as soon as the program ended?

Were they impressed? Did they comment on the signs, or on any special numbers on the program?

Miriam Biderman

ROSH HASHANA B'MACHANEH

It was Erev Rosh Hashana throughout the Jewish world when Machaneh Baltimore celebrated "Rosh Hashana B'Machaneh".

Each *shichwa* met on Sunday afternoon in its own room. At a signal from the "behind-the scenes" committee, Shimon, chairman of the celebration, led the march to the assembly room. He was followed by the *shchavot*, singing.

As they entered the room, each group went to its designated place. The *Solelim* sat in a semi-circle at the left of the room, and the *Bonim* sat at the back. Green and brown leaves predominated in the decorations, and at the front of the room hung a large map of Eretz Yisrael.

Shimon spoke briefly, comparing the solemnity of Rosh Hashana with the boisterous celebration of New Year. He reminded the *chaverim* that this is the time we Jews judge our past and must look to the future for personal and organizational improvement.

Shirley recited a poem called "Rosh Hashana," and Irene spoke about plans for the coming year.

Then Mala told the story of the old man who sits weeping at the gates of Jerusalem, waiting for his lost children to return wondering if they will ever find their way.

Now came the feature of the program -- the *aliya* of the *kvutzot*. Each *rosh shichwa* introduced the *kvutzot* to the *machaneh*.

The *Solelim* remained standing and the chairman asked:

"Who are you?"

Solelim: "We are *Solelim*-pavers. We pave a path from the heart of Israel to the land of Israel. The past centuries are our cement, and the hammer with which we work is love."
(*Solelim* come forward as they speak, and take their place at the right of the map.)

Chairman: "Who are you who come from the desert with a song

on your lips?"

(*Tzofim* take their place at the right of the map.)

Tzofim: We are *Tzofim*, watchmen of the children of Israel. We mount the steepest wall and climb the highest tower. And from our tower we send out messages of light to our scattered brothers. And we say: "Come, Children of Israel, this is the way to the gates of Jerusalem."

Chairman: "What will they do when they are shown the way?" (*Bonim* rise and speak as they come forward.)

Bonim: "Let the *shofar* announce: Behold, there arises a new generation, a generation of builders."

"We will split the rocks on Carmel,
We will plow the Valley Jezreel,
With our own hands
We will perform a wonder."

ALL: "We are walking. We are coming. We are the youth, the purity, the light. To us the future sings a song of Freedom."

Everyone sings "Anu Dor Hamapilim".

Then, a tremendous hora, and, of course, refreshments.

M.F.
Nov. 1940

GRADUATION ONEG SHABBAT

Our last *Oneg Shabbat* was devoted to two themes: Jewish National Fund and the graduation of one of our groups from the *Tzofim shichva* to the *Bonim*. The *ulam* was beautifully decorated. Each wall had a special theme--land, maritime, and JNF in general. We made a mural depicting the role of the worker in *Eretz Yisrael*. One of our artists drew portraits of Brandeis and Ussishkin, and we had several Hebrew slogans around. The one that was the most appropriate in connection with the *Siyum* (graduation) was "*Od lo nutka hashalsheleth*." (The chain shall not be broken.)

The program went like this:

After Bialik's *Shabbat* poem was sung, a portion from the Bible was read which spoke of our eternal desire for the land. A *chavera* told how the land was ours forever, and the next speaker read an essay by Bialik where he wrote that we did not even have enough land to suffice for the soles of our feet. A stirring challenge for Youth to help Youth and redeem the ancient homeland was recited. Then the director of the Jewish National Fund spoke to us for a few minutes on the role which Jewish youth must play in this world of today. After that we sang a few songs and then came the *Siyum*....

The *Rosh Machaneh* arose and faced the members of the graduating group, asked that they stand also and then spoke in this manner:

"The long chain of Jewish continuity, which has been interminably wending itself through the *Galut* aimlessly, will at last find its end in our ancient land where its historic links were first forged.

"You, *chaverot*, have been chosen and entrusted with the task of recreating for your people a Jewish home, redeeming the soil of *Eretz Yisrael* and creating new values in Jewish life everywhere.

"As a token of your *Siyum*, I present to you in the name of the *Machaneh*, this plaque. The leaves are symbolic of the *Tzofim* that you were. Its bricks are the sign of *Bonim*, the new *shichva* that you are. With the torch and its fire we pass on the spirit and vigor of previous *chalutz* generations to you, our new *Bonot*. May you carry forth our ideas and become the new generation of *Chalutzot*."

The Rosh then presented the plaque to the chairman of the group who accepted it with these words:

"I accept this symbol from the *Machaneh* of the Philadelphia HABONIM. In taking this plaque I pledge, in the name of my group, that we shall at all times uphold the ideals of HABONIM."

A call to become pioneers, to rise and defend our homeland was read. It was based on Walt Whitman's "Pioneers, Oh, Pioneers". After this, all the *chaverot* pledged their loyalty to Judaism and *Eretz Yisrael* by reciting together the portion from the *Tanach* which starts with "If I forget thee, O Jerusalem."

But, the most stirring part of the ceremony came when a *chaver* of the Party lit a candle (symbolic of the flame of our ideals), solemnly said "Od lo nutka hashalsheth" and passed on his flame to a member of the *Noar*. She recited the slogan and then lit the candle of the *Bonim* representative. Once again "Od lo nutka hashalsheth" was heard and then he lit the candles of the *chaverot*, which made them official members of the *Bonim shichva*. The chairman was heard once more....

"These candles which have been lit before us threw their beams through these dark hours of tyranny and oppression. In taking up these lights we go forth and will strive for the up-building of a national homeland in *Eretz Yisrael* for our people and for a new, free land".

With singing of "Techezaknah" and "Hatikvah", the *Siyum* ended.

Rose Breslau
May, 1944

HANDICRAFTS FOR THE MENAHEL

We shall deal herein with handicrafts for all three *shchavot*, each *shichva* separately. Our reasons for so doing are immediately obvious since the capacities of the individuals comprising different *shchavot* are variable and distinct. This is especially true with respect to the end-product. The end-product or handiwork of each *shichva* has certain characteristics. Some of these are: form, color, use, simplicity or complexity, cost. It is easy to see that these characteristics must vary greatly in the different *shchavot*.

A word or two concerning goals: the *menahel* must always keep the goal purpose of the particular craft in which his group is engaging, distinctly in view. Needless to say, there must always be a goal. Without it the craft is meaningless and with the exception of the pleasure it gives the *chaverim* (and we must not minimize this as a very definite accompanying goal) it has little benefit for the ultimate good of our movement. These goals are of two kinds: direct and indirect. The direct goals have to do with the immediate object. The indirect goals have to do with the ultimate object. In other words, the direct goal is physical and tangible, and goes towards the building of an attitude. The direct goals of the *menahel* are:

1. Completion -- to have the work finished.
2. Utility -- to do the best in all cases to have the young *chaverim* make useful objects instead of trash.
3. Neatness -- to make the objects as nearly perfect as the age of the *shichva* permits.

These goals necessitate the use of serious judgment in selecting the craft. The project selected must, therefore, have the virtue of being completely workable in the hands of the individuals of the age of his group. The direct goals of the *Boneh* are:

1. Completion -- (for if the craft is properly chosen in the first place, there will be a genuine desire on the part of the *Boneh* to finish it.)
2. Praise -- (this is not an end goal, but a process goal in that it takes place throughout the procedure.)

Let us bear in mind that we must not only be present in the guise of preceptors to advise when the craft is going badly and to point out errors, but we must also be prepared to criticize favorably and to use example of good work as an encouragement to better work. The indirect goals of the *menahel* are many. They

include all of the aims of character building and the far-sighted aims which are of paramount importance to the future of our movement--namely, the building of positive attitudes, and it is for this reason that the craft undertaken should always have some linking-up with the program of the *shichva*. The aims of character building and attitude building, we shall deal with at length below. *Solelim* and *Tzofim* have no indirect goals. *Bonim*, if they show aptitude and desire to become leaders, will want to know the art of doing and explaining the craft. This is an indirect goal. Older *Bonim* will, to some extent, anticipate the indirect goals--especially if they have passed through the other *shchavot*.

HANDICRAFTS IN THE SHICHVAT SOLELIM

THE CRAFT

The object to be made, or the craft, must always be:

1. Possible -- or within the capability of the *Solel* to attain perfection.
2. Pertinent -- or having a direct bearing on the subject.
3. Costless -- or as nearly so as possible (for the *Solel*, in most cases, receives little spending money and we must not expect him to forego all his private pleasures.)
4. Ornamental or Pleasurable -- They must be either in the nature of toys or decoration.

CHARACTERISTICS

1. Form -- The form of the work (as above) must be simple to the degree of the ability of the group to do it well. This will, when objects of Nature are simulated or depicted, necessarily mean that the form to be expected will be symbolic or interpretive rather than pictorial. As a matter of fact, the *menahel* should strive for this rather than try to achieve faithful depiction which, except in rare cases, is not possible for this age. Bear in mind that we must never get beyond the depth of the greater portion of the *Solelim* although we may occasionally get beyond the depth of some of them. Encourage the *Soleim* to progress at their own speed. If there are some to whom the work is too hard, they should be given a similar variation of the same task.

2. Color -- The *menahel* must not be the judge of color. Never suggest a color. Impress upon the child that if he is to regard this work as his own, all of the work must be his, including the

choice of materials, and that if you suggest to him what color he is to use, that part of his work will be yours. In general, never intrude, even at their request, on the originality of the *Solelim*. The color employed by *Soleim* will, in most cases, be quite primitive with a tendency to reds. Do not mind the garishness of the color schemes. They are the natural product of the *Solel* mind. Do not expect mature choice of color. When working with paints in this *Shichva*, use only washable colors. If oil paints are to be used, be sure that each *Solel* receives only enough for the particular job he is doing and that his clothes are properly protected.

3. Use -- As suggested above, the product in this *shichva* should rarely be utile, it should be decorative or pleasurable. Other wise the *Solel* is likely to regard it with as little enthusiasm as he did the suit of clothes he got for a *Chanukah* present.

4. Cost -- As above, the cost must be negligible. The overwhelming preference is in favor of the type of craft that would not necessitate cost. The use of an active imagination on the part of the *menahel* will multiply the number of craft materials available at no cost. In the material supplementary to this introduction, we will include a number of projects using cast-off materials as basic substances. Wherever there is a cost and a *Solel* or two cannot afford to be taxed, we must place the added cost on the entire *kvutza*. Failing this, the deficit should be made up by the *Kvutzat Menahalim*. Under no circumstances must the *chaver* be excluded from the work or asked to wait until the following week until he is permitted to begin. When reckoning individual costs the *menahel* must always allow for materials spoiled or wasted. The *menahel* should bear in mind the opportunity afforded by handicrafts for an object lesson in waste.

5. Originality -- We must strive in our work with *Solelim* to make each craft offer the *Solel* an opportunity to use his imagination. We will find a tendency on the part of the *Solel* to want to copy exactly the sample of the craft which has been prepared by the *menahel*. This must be discouraged. We must use as one of the basic criteria in passing judgment on the finished work, the element of originality. If a large proportion of the *Solelim* is turning out a bad job on the craft it is a sure sign that the craft was poorly chosen. (see 1)

6. Time -- Rarely in the case of *Solelim* should we undertake projects which cannot be finished in two or three weeks (handicraft sessions). The interest of the *Solel* will lag. The craft

must be chosen with this point in mind. When a craft has been begun it is poor policy to break it off before it has been completed. If this is done too often, it will inspire a contempt on the part of the *Solel* for the materials he is using and then he will waste materials heartlessly. No *Solel* (except in rare cases, and when he is unable to finish) must be permitted to go on to another piece of work before he has successfully completed the previous piece.

7. Correlation -- This embraces the tie-up between the craft and the *sicha*. We must take advantage of all Jewish national holidays and all labor festivals. These offer a host of possibilities for crafts and for bringing to the *sicha* a varying reality. This does not mean that we make menorah tie racks on *Chanukah*. It does mean that we factor from *Chanukah* the palpable symbolism and relate it to a craft. In any event, the craft must have a tie-up with the program. And this tie-up in the case of *Solelim* must be symbolic or tangible. Generally, the craft program should be interwoven with the project or theme chosen by the group.

8. Competition -- The spirit of competition exists between all children, especially when they are all engaging in the same type of work. There will be no need to stimulate it. We may take advantage of this spirit in a constructive way by having a craft exhibit periodically.

HANDICRAFTS IN THE SHICHVAT TZOFIM

THE CRAFT -- The craft or project must always be pertinent. There must be a distinct tie-up with the *sicha* material. The *menahel* must be sure that there exists a definite purpose behind the craft. Decorating fruit jars as such must be discarded. Deviations from tie-up with cultural material may be permitted when the purpose for the craft links it with scoutcraft or with social life of the group, such as decoration of the *ulam* or an exhibition of natural specimens. The craft need not be within the direct possibility of the *Tzofeh* to accomplish perfectly. It is in this *shichva* that we may be permitted to introduce crafts which will require the skill of the *Tzofeh*. It may be necessary for the *menahel* to assist the *Tzofim* in the actual accomplishment of the project. The cost of the article to be made must be small but may allow the use of materials impossible in the previous *shichva*. The actual cost per item must be arrived at by the *menahel* on the basis of his judgment as to the capacity of the *Tzofim* to meet it

without difficulty or embarrassment. In this *shichva* we can no longer hope to make up the deficit of those unable to pay by increasing the individual tax. This is possible only if the *shichva* was formerly a *shichvat Solelim*. The *Tzofeh*-mind is much more sensitive to the economic question. The craft need no longer be ornamental or pleasurable. Here we may begin to make useful things. By the introduction of practical science and physics the *menahel* may begin to introduce various gadgets which do not appertain directly to the cultural program but to the *tzofiut* program. Relating the *tzofiut* program to the craft should occupy a major portion of the craft time in this *shichva*. If, for example, the *tzofim* are making a study of rocks and have brought back from a hike several specimens, then a craft period may be spent in mounting these rocks and labeling them. They may be mounted on wood with wire or imbedded in plaster-of-Paris. This is only one of numerous examples of how the *menahel* can link up the crafts with *tzofiut*. Therefore the product in this *shichva* may not be made for the use of the *tzofeh* but for the entire group or for the *ulam*.

CHARACTERISTICS

1. Form--the form of the work must be alive with problems. We no longer select a craft on the basis of the ability of the individuals to do it well. The crafts here present difficulties of skills to the *Tzofim*. We must begin to demand in our work the use of skills achieved in the work in the previous *shichva*. We have now the right to expect actual depiction. Where before the best work was symbolical, the best is now realistic. The *Tzofim*, as *Solelim*, should be encouraged to work at their own speed. *Tzofim* who progress less rapidly or with less success (generally both together) should be given simpler variations of the same task.

2. Color--Active judgments in regard to color are to be expected in this *shichva*. The *menahel* must be prepared to advise and discuss choice of color or color schemes. It might be well for *menahalim* to keep in mind complementary and blend colors. We may expect from *Tzofim* a certain amount of color realism when things in nature are being depicted or simulated. In this *shichva* we begin to increase the use of oil paint, always using the maximum care in seeing that there is little waste and few accidents which might result in ruined clothes. Paint should be furnished *tzofim* in shallow wide dishes which will tip over only with difficulty. In this *shichva* we shall need less of the primary colors and more of the pastels and blends.

3. Use---It is in this *shichva* that we may begin to make useful things. The *Tzofeh*-mind turns easily to useful things in contradistinction to toys. The *menahel* may find many suggestions for ingenious things in some of the popular science monthlies and mechanical journals which may be procured in great numbers in second-hand magazines shops at little cost. The project of decorating the *ulam* should fall entirely on this *shichva*.

4. Cost--We may allow a larger average cost per item in this *shichva*. It would be well if the *menahel*, instead of averaging costs per item would arrive at some nominal regular sum to be paid for crafts in general. Then the group could buy quantity material for use in general. If this is done, the group can own several cans of different colored paints, large bottle of paste, several colours of crepe paper, fret-saw blades (the saws themselves should be the property of the *Kvutzat Menahalim*), paint brushes of various sizes, scissors, knives, files, pliers, etc. This would lower, ultimately, the aggregate cost per item. This property, of course, would be a gradual accumulation of the group.

5. Originality--Originality in this *shichva* as in *shichvat Solelim* must still be the criterion of good work. Each project must have in it room for the exercise of original ideas. However, we may begin to use models as such in this *shichva*. The main purpose of these crafts should be to turn out as nearly exact a job as possible. If we should do united project work on a large topographical map of Palestine and the surrounding countries, then though there would be room for the use of novel ideas, still the main quality of the work would be its accuracy.

6. Time--We find among *Tzofim* a slightly larger span of interest. We may undertake projects of from two to four weeks duration when they are individual crafts, and from three to six weeks when they are group crafts. Of course, much depends on the nature of the craft. We must stress completion. A craft begun must always be finished.

7. Correlation--The tie-up between the craft and the program must be definite and not far-fetched. Either we are working with cultural material and craft, or *tzofiut* and craft. We are never working with craft for craft's sake although the only person who need know this is the *Menahel*. Occasionally we may need the craft as a means to another end. It is possible that a craft period may be used to make display posters for some event. The *menahel* must in this case as always use his own judgment based upon his experience with the group.

HANDICRAFTS IN SHICHVAT BONIM

THE CRAFT

In this *shichva* the craft may become an end in itself instead of a means to an end. This is especially true when we devote a reasonable amount of effort to *menahalim* training. In this event the *Bonim* are learning the craft in order to be able at some future date to teach it. The *menahel* in this case will be required not to teach the craft, but to teach how to teach the craft to *Solelim* and *Tzofim*. It would be well for the *menahel* on occasion to allow the entire craft period to be conducted by one of the *Bonim*. This does not exclude crafts which are a component part of the program. *Bonim* in contradistinction to *Solelim* and *Tzofim* may be put to work during craft periods, on several different projects. In this *shichva* one large and long craft, which may be worked at from time to time for an entire season, may be instituted. An ideal project of this nature is the construction on scale of an entire *kvutza*. The educational material current with it is obvious. The products in this *shichva* should rarely be individual. They should be made as the property of the group or *ulam*.

CHARACTERISTICS

1. Form--The form of the work should be as complex as to tax the abilities of all of the *Bonim*. In this *shichva* it should be quite common to discard the work of individuals and necessitate their beginning again until they achieve a high degree of excellence. The actual design of the work may be either symbolical or imitative. *Bonim* should be encouraged to experiment with the craft. It is not necessary or desirable that all *Bonim* be working upon the same craft at the same time.

2. Color--The *Bonim* as maturing individuals have a right to the choice of their own color schemes. It will be found that the tendency to overcolor is still present but it is not necessary to hamper this. Do not insist on red for everything radical and blue for everything Jewish. In the younger *Shchavot* this may have its benefits. *Bonim* should be warned to conserve the paints and to take care of their clothes. Other added precautions should not be offered by the *menahel*.

3. Use--The products made in this *shichva* should either be of use to the cultural work of our movement or as part of the

training of the *menahalim*. Rarely should crafts be undertaken for the simple purpose of the product.

4. Cost-- The crafts may be somewhat more elaborate among *Bonim* in proportion to the amount of money in the craft treasury of the group.

5. Originality--The quality of originality must be stressed by the *menahel*, especially to those *Bonim* who are intending to lead *Solelim* and *Tzofim* groups. There should be no individual product which does not possess some original variations.

6. Correlation has been discussed in the introductory paragraph.

THE MENAHEL

The *menahel* in this *shichva* must stress leadership in his work in crafts. Each *Boneh* should be made to feel his responsibility in leading groups. The leader should be taught his craft from the angle of his teaching it in the future. Sloppiness in this *shichva* is the cardinal sin and should be treated as such.

OUR HANDICRAFT WORK: CHARACTER AND ATTITUDE BUILDING

In the craft period we have a powerful instrument for inculcating the attributes of good character. Our guidance should be towards neatness and efficiency. Here we have the concrete means of bringing these virtues to the fore. If our craft period has as its result the increase of the child's ability to interpret and follow instructions, then we give the child and our movement an invaluable service. When the children with whom we have begun have a full measure of familiarity with the common tools and technique of crafts, we have opened for them a broad vista the benefits of which no one can limit.

Irv Sternberg
November, 1941

MUSIC IN THE MACHANEH

A few *menahalim* were discussing some *kvutza* problems after a meeting of their *Kvutzat Menahalim*. One remarked: "Yes, it is difficult to be a Jew--but it is more difficult to be a *HABONIM menahel*." It is fun to supervise meetings, but problems sometimes assume gigantic proportions. To work with all types of children, to try to imbue them with our enthusiasm, is work--but to create a *kvutza* free of problems is an art! Haven't we all had *chaverim* who just wouldn't behave at meetings, or who were quiet, sullen, obstinate, who disagreed tacitly with our plans? Haven't we sometimes longed for activity to supplement cultural and *tzofiut* work, and still ensure content in our programs?

I recall one particular meeting when a *kvutza* was enthusiastic about a new project. Yet one *chaver* with a disgusted look on his face remained in the corner and refused to participate in any of the activity. Later, when we danced, he suddenly came to life and shouted: "Always dancing, dancing, dancing, but never anything else. I hate dancing, sissy dancing, dances with morbid tunes." When I asked him what he'd prefer, he replied, "Why don't we ever do something that is fun -- real fun, that requires brains; why don't we have something like an orchestra?" and his face suddenly lit up.

Upon inquiry, I learned that three-quarters of the members played some musical instrument. We decided to try the suggestion. The next week excitement reigned supreme! Everyone came to the *ulam* fully an hour before the scheduled time, carrying violins, saxophones, and even a drum. Those without instruments came equipped with combs, and clappers made from two pieces of wood. The meeting was tense with anticipation. And what a time we had! Noise was rampant--but everyone was happy! Plans were in the air for a public concert. After an hour of rehearsing the *chaverim* left, contented. I had to promise them we'd have another rehearsal during the week. The moral--the first-mentioned *chaver* became our most active member, who brought down all his friends to join "HABONIM that had an orchestra."

The formation of an orchestra is not the only way in which the musical interests of our *chaverim* may be satisfied. Games and contests for the purpose of increasing our song repertoire can be introduced. Variations, such as tapping out the rhythm of the songs, marching to the rhythms, etc. may lend variety and add to

the enjoyment. There is the possibility of arranging illustrated song hours, picture slides, tableaux, stories of composers, etc., to broaden the general musical interest and knowledge of the *chaverim*. To the same end music appreciation hours, with recordings, can be organized, and occasionally an entire *kvutza* may arrange to go to a concert, especially in those cities where Young People's Concert are held.

There are many ways the *menahel* can find of making music an integral part of the life of the *kvutza*, but perhaps the best one, that which will give the *chaverim* the most personal satisfaction, is the creation of a band of home-made instruments. As rhythm is the foundation structure upon which both melody and harmony are built, the *menahel* should strive to develop the rhythmic sense of the child and give him the opportunity to express audibly his reaction to well-defined rhythms in familiar melodies--for this there is no better channel than the rhythm band. Here, too, the *chaver* has a splendid avenue for self-expression. It is also one of the best possible means for developing concentration and accuracy, encouraging team work, teaching cooperation and coordination, encouraging a taste for better music, and laying a foundation for a greater knowledge of ensemble playing.

Below are given directions for making triangles, tambourines, drums, cymbals, castanets, sand paper blocks, timpany, wood blocks; also instruments made from combs, glasses and cutlery.

Triangle: Obtain from your local plumbing establishment, eight or ten lengths of copper pipe about one half inch in diameter. Bore two holes at one end and attach a string to it, so that it may be suspended in the air. Next obtain a piece of very narrow piping (out of any metal); use it as a beater. An iron spike suspended by a string may serve the same purpose, using another iron bar to achieve a bell-like sound.

Tambourine: Get a supply of tin buttons of equal size and string them on a hoop of heavy wire; after each few buttons form knots with an additional piece of thinner wire. (Hold this in the right hand and wave in the air.)

Side Drum: Suspend a preserving pan or another resonant utensil and strike with a padded gong stick.

Big Drum: Gong, if possible, should have a deeper and louder tone than the side drum.

Drum: Use a large tin can with the top removed. Over the top place a piece of old rubber tubing. Pull the tubing down so that

it will be firmly stretched over the top. Twist a piece of wire tightly over the tubing to keep it in place. A round cheese box may also be used as a drum. Cover it with a thin piece of old parchment, turned down, stretched, and clamped down with a tight piece of gut, or laced to the bottom of the box. Two round sticks are necessary for beating. (Hold one stick in the right hand with the palm turned downward: the other in the left hand, between the thumb and fingers with palm turned upward. Never beat both sticks at the same time.)

Cymbals: Obtain two equal sized unrimmed saucepan lids. (Strike the lids by swinging arms up and down alternately. Never strike the lids together with a horizontal left and right hand motion.)

Castanets: Cut two pieces of wood, approximately five inches long and two inches wide, and one half inch thick. Place these between two fingers. (A bit of practice in shaking the wrist with the bits of wood will yield good results.)

Sand Paper Blocks: Use two pieces of rough sand paper. Nail or paste them on two flat pieces of wood. Handles of a leather-like substance should be nailed to the back of the boards. (Rub together.)

Timpany: Use biscuit-tins; strike with wooden drum-sticks.

Wood Block: Use a block of wood with a piece hollowed out about one inch from the top; strike with a stick.

Combs: Fold crisp tissue paper over a small toothed end of an ordinary hair-comb. (Considerable variety in tone may be attained: in vigorous or staccato passages sing "too" on each note; for a sustained ready tone, try "m" or "n".)

Glasses: Ordinary wine glasses vary in pitch; lower the pitch by pouring in various amounts of water. Strike the glass with a sharp object.

Cutlery Shimmer: Place forks, spoons, or nails in a metal pan and shake.

For variety a group of harmonica players may be included. Harmonica bands afford amusement as well as education.

An amusing and clever musical instrument is constructed from a number of bottles of equal size. Having collected our bottles, we take an ordinary broomstick and rest it on the backs of two chairs. Tie the bottles to the stick with string, so that they hang loosely and not too close together. Tuning up is achieved by pouring water into the bottles, a different quantity into

each. (More water is required for a low tone and less water for a high.) To get the pitch, wet the edge of a boxwood ruler, and tap the bottles. The instrument is played by striking the bottles with the edge of the ruler.

Now for the rehearsal. Divide the group and distribute the instruments. The underlying principle of a rhythm band is the beating out of the rhythm of songs or compositions, using several percussion instruments. Instruments are played singly, several at a time, or all together, according to the change in tempo and intensity. As the tempo changes instruments are changed. During the soft parts use one instrument only; during loud parts, use all instruments; when extra soft, use only the triangles. Instruments may be played on each beat of the measure, on accented beats, or during the entire melody. With experimentation, perfect accompaniment for all our songs, as well as accompaniments for solo instruments or for the harmonica group, can be attained.

Claire Sand
December, 1941

DRAMATICS IN SHICHVAT BONIM

Frequently, we hear from *menahalim* of *Bonim kvutzot* that the older *Bonim* are not interested in ordinary handicraft activity of work-projects. Efforts to teach clay-modeling, to play with soap, to handle a hammer or saw in making book-ends, or a pot-rack, usually yield to typical *Bonim* boredom. The work lags, and interest just isn't present. Why not try to find some activity which will combine hand-productive activity, with mental effort, and the development of talent? Dramatics should satisfy this need, and it is one of our most unexploited, and yet useful fields.

There are plenty of opportunities to put on a play. The holidays, the anniversaries, the events of the moment, the many moneyraising campaigns, all of these can afford an excellent theme for the presentation of a play. A *Bonim kvutza* can write a play, produce it, make the scenery, the costumes, the properties, the tickets, sell the tickets, run publicity, and do every stitch of the work connected with the play.

Let us imagine we are working with a *Bonim* group (we'll call it the *Habimah* Jrs.), who have just decided that they are going to produce a play to raise money for their J.N.F. quota. The matter is discussed at the meeting, and the inevitable question comes up, "Where are we going to get a play?" So some enterprising young *Boneh* will answer (after proper stimulation), "Let's write it". A committee of three or four people is chosen to write the play. This committee meets during the week with the *menahel* and writes a fifteen or thirty minute drama. What kind of a play? What about? A play on the history of the J.N.F., on Land Purchase, on Ussishkin, on some phase of *Eretz Yisrael* work or life. After an outline has been made, and the first dialogue written, the play is taken to the meeting of the *kvutza*, to be read. Discussion is free, suggestions for plot, dialogue, staging and business, are made, and the play goes back to the committee for polishing. Now comes the division of activities at the *kvutza* meeting.

A committee is put in charge of technical arrangements. This group should consist of three or four mechanically minded *chaverim* who can build and handle carpenter equipment. Their task is to build the scenery and arrange for lighting. Any book on dramatics will give adequate directions. The next committee is that in charge of business affairs. Its job is to arrange for the place,

make the tickets and see that they are sold. Another committee takes charge of publicity, making posters, mimeographing leaflets and distributing them, getting free advertising in the papers, and addressing group meetings. Another important committee is that in charge of wardrobes and properties. This group assumes the responsibility for making or getting the costumes and properties and seeing that everything is at the proper place at the proper time. Other people needed are the scenery shifters, the ushers, and incidentally, the cast. The only outside person needed, will be a director if the *Rosh Kvutza* is unable to handle this job. Through this activity the *menahel* can give a stimulus to the *kvutza* which will be interesting, educational, and lots of fun.

Another good method of doing original work, is by dramatizing a story. Not only does the *Haboneh* present good ready-to-be-used skits from time to time, but often the stories included in it are suitable for dramatization. New stories can be made into a March of Time. Poems can be made into mass recitations, which, when properly staged, with novel lighting effects, can be made very impressive. Other types of play work are the Series of Tableaux - a group of pantomimes, depicting scenes, while a narrator off-stage, reads the script, or appropriate music is played or sung.

Catalogues on plays in English, Yiddish, Hebrew, for all holidays, and events, may be gotten free upon application to:

Bloch Publishing Company, 31 West 31st., New York City

Union of American Hebrew Congregations, Merchants Bldg., Cincinnati

Jewish Welfare Board of New York -- 145 E. 32nd St., N.Y.C.

Joey
December, 1941

SINGING IN THE KVUTZA

Singing has always occupied a major role in our educational work. *Chaverim* who have been in *HABONIM* for a short time will tell of their "wonderful time spent sitting around and singing after an *Oneg Shabbat* or *Yom-Tov chagiga* in the light of a candle," or of "the evenings spent at *Kvutza* around the *m'dura*, singing until the *Rosh* would have to repeat for the umpteenth time '*Laila tov*'." Singing has always played an important part in the life of our people; whether they were sad songs, or songs of joy, songs of toil, or lullabies, *nigunnim*, or religious chants; Israel was always known as the singing people. For as Eliezer ben Yehuda wrote: "A people who lives--sings; a people who sings--lives." Our music has always stemmed from the heart, has been an exact illustration of life itself. No wonder, then, that we find Jewish songs growing up and being produced side by side with Jewish settlements and achievements in *Eretz Yisrael*.

FUNCTIONS

There are many ways of recounting the purposes for which songs are sung. For convenience let us classify them into three main headings: song for song's sake, related program, relationship.

Song for song's sake: The most important job of the song, naturally, is to bring personal pleasure.

Related program: The song can be used to teach facts, to implant certain concepts, to create an understanding of Jewish life. A good *menahel* will use the song as a take-off for a discussion, or will teach the song in the midst of a *sicha*. For example, "Anachnu Dor Hamaapilim" can be used in a *sicha* on "illegal" immigration; a *hassidic nigun*, dramatized with the *chevre* waving the thumb and holding their chins (the beards) et al, can convey more of *hassidic* life than ten lectures; what can be more illustrative of the Jewish *luft-mentch* than "Vil ich zein a rov?", and so on with hundreds of songs.

Singing should then be interrelated closely with all forms of program work -- dramatics, discussions, stories, games. A little imagination and you can go a long way. What's even more important is that the *chevre* themselves should give ideas as to what to do with the song. Then they will really enjoy it to the fullest extent.

Relationship: 1. A *menahel* can use a song to win his place quickly as part of the *kvutza*. 2. Similarly, the sheer joy of the song makes for building of a "we" feeling in the *kvutza*. Consciously, the individual *chaver* becomes tied to other *chaverim* through his feeling that "our bunch has a swell time together."

WHEN AND WHERE

To try to describe the *kvutza* situations appropriate to teaching songs is like setting out to describe all the kinds of experiences a group might ever have. Those following are only some of the many which might come up.

The first consideration is whether the song time is planned or unplanned. It can be part of a definite plan arrived at by the *menahel* to suit an educational purpose, planned by the *kvutza* because of pleasant memories of this kind in the past. Some such settings are at a *kvutza* meeting, at a *chagiga*, before going to bed in *Kvutza*, on a *tiyul*, or on a bus.

It is in the area of unplanned programming that the *menahel* can use time that might otherwise frittered away. Some opportunities are: quiet evenings, rainy days, in a boat, after meals, when the *menahel* wants to obtain the attention of the group, etc.

TEACHING A SONG

Teaching a song is an art. It is true that some people seem to be "born" song-leaders. Yet, just as in any other artistic endeavor, the individual with some latent talent can learn certain skills. Practice of these skills will lead to ever-greater command of the medium.

Seating: If the group is small, then the best seating is a circle. Where there is a larger group, however, this may not be possible.

Accompaniment: A piano, accordion, or mouth organ always helps to illustrate a new song, to keep *chevre* "on pitch" and to give rhythm.

Procedure:

1. Sing the song through once, with those who know it helping you

2. If it has a story, tell it; explain when it was written; try to have the *chevre* recognize which part of the world the melody comes from; such as: *Haita Tzira*, *Po B'Eretz* - from Russia; *Hayarden*, *Ali-ah* - from the Orient; the strictly Palestinian songs, such as: *Hanita*, *Pluga*, and others.

3. Sing it over again and have the *chevre* hum. Have the group sing to "la", one phrase at a time.

4. Read the words, the *chevre* repeating after you, and explain the meaning. (OH! how our *chevre* corrupt some words!)

5. Try the song with the words, one phrase at a time.

6. Here you can go into your dramatization, etc. Have you heard of the woodchopper's song, for example, -- Boom Da li-da? The first phrase is chopping, the next is sawing, then he yawns, and finally goes back to work. This can be done with many songs and *nigunnim*. Try, for example, singing a Hassidic tune. See if you can't detect a question, and answer, and "three cheers for the Rabbi."

WHICH SONGS SHALL I CHOOSE?

If the group is new and does not know many songs, it goes without saying that one should not choose difficult ones. Try the simpler ones, with few or no words at all -- as *Shalom Chaverim*, *Ani V'at*, *Kadima Hapoel*, *Zum Gali*. A good way to keep a noisy group occupied is by singing a round. They will thus expend energy in a positive way. After the *kvutza* is more developed and the *chevre* are used to your style, simple part-songs can be introduced.

SONG GAMES

Songs may be used as a motivation for activities - such as games. Here are a few examples:

Hide the button: This well-known game can be played by singing a song louder or softer, depending upon whether the "seeker" is closer or farther away from the button.

Cut-off: Each *chaver* sings a song and stops in the middle. The next person must start another song which contains the last word which the previous *chaver* sang.

Beat it out: The *menahel* or anyone else taps out the song and from the rhythm the *chevre* must recognize it.

Palestinography: The *menahel* tells a story. Every time he mentions a region of *Eretz Yisrael*, the *chaver* who has been previously assigned to that region must get up and sing a song containing the name of his region.

Some such songs are:

Ha-emek hu chalom	Emek,emek avoda
Mi yivne bayit, b'Tel Aviv	El yivne ha Galil
Kinneret	Al yad Haifa
M'al pisgat Har Hatzofim	Lamidbar
Baa, m'nucha	Alei giva

Remember! Never try to teach too many songs at once; you'll kill the entire purpose.
If it "didn't go" - try to find out why, then avoid the same mistakes. Prepare the song sheets, or the card-board. Don't rely on luck.

Why not get into the habit of learning at least one new song a week - at the meeting, after the meeting, at an *Oneg Shabbat*. One sign of a "live *machaneh*" is one which is constantly learning new songs.

Finally, every *menahel* should have a collection of songs, classified and indexed, either in a loose-leaf notebook or a scrapbook.

SONG BOOKS:

Composer	Title	Publisher	Price
Binder, A.W.....	New Palestinian Songs (1)	B	1.00
	" " " (2)	B	1.50
	Palestinian Songs (3)	M	.75
	Pioneer Songs of Palestine (4)	EBM	1.00
Coopersmith, H.....	Songs of My People	AES	1.25
	Songs of Zion	EBH	1.50
Chajes, J.....	Ten Palestinian Folk Songs	T	.60
Eisenstein, J.....	Gateway to Jewish Song	EBH	2.00
Gelbart, M.....	Gesangen x	M	2.00
	Cycle of Songs	M	1.50
Goldfarb, S.E. & J.	Jewish Songster	G	3.00
Golub, S.....	Album of 27 Songs	M	1.75
Nathanson, M.....	Manginot Shirenu x	H	.80
Rothenbert, Sh.....	Songs Heard in Palestine	B	2.00
Schack-Cohen.....	Jewish Folk Songs	B	1.00
Weinberg, J.....	10 Jewish (Hassidic) Melodies	B	.60

INDEX OF PUBLISHERS:

B - Bloch Publishing Co., 31 W. 31st St., N.Y.C.
 EBH - Behrman House Inc., 1261 Broadway, N.Y.C.
 G - Jewish Songster Publishing Co., 360 Clinton St., B'klyn., N.Y.
 H - Hebrew Publishing Co., 79 Delancey St., N.Y.C.
 M - Metro Music Co., 68 2nd Ave., N.Y.C.
 EBM - Ed. B. Marks Music Col., RCA Building, N.Y.C.
 AES - Anshe Emet Synagogue, Pine Grove at Grace St., Chicago, Ill.
 TX.- Transcontinental Music Co., 1674 Broadway, N.Y.
 x - Indicates some of the better collections of songs.

Isaac Reisler
 March, 1947

THE STORY TELLER

So you think a cat is lucky because it has nine lives! Well you, *chaver*, have about, well ... just about a million more! Look at your equipment! Sight, hearing, speech bring you into contact with the history of many lives and, somewhere inside of you are two strange powers which must be the magic the fairy-talers wrote about. They are sympathy and empathy. Without them you would be a smart, well-read individual, but one-lived, nevertheless. Sympathy allows you to slip into other peoples' lives - you feel WITH others. Empathy is the power to feel INTO inanimate objects. You actually can feel yourself a tree, an ocean or the powerful universe.

Not always can we invoke sympathy or empathy. And it is the story-teller who steps in to aid in the conjuring process which stimulates our own inherent capacities.

Are there only a chosen few wizards who know the magic words? Do we have to stand around bored and waiting until they happen to bump into us? No, not at all! All of us can, with a little practice and knowledge of the general methods of appeal, become expert story-tellers!

In HABONIM work, the story is all important. We use the story for all age groups; to get across important movement and cultural fundamentals. We use it in our Camp *Kvutza* for pure enjoyment at a *m'dura*, or to while away the rainy hours.

A story told for its teaching value should result in added emphasis of the topic being discussed, and should result in participation of the group through discussion. Stories told to different age groups should be adapted by the necessary changes in basic material, length of telling time, voice rhythms, and thought value.

Adaptability must be left to the individual story teller who knows this group. There are, however, a few over-all principles, applicable in all cases, that can be summarized.

HOW TO PREPARE A STORY

- I. Read for plot, sequence, and timing.
- II. Notice the high spots.
- III. Visualize and identify yourself with the story.

HOW TO TELL A STORY

Keep in mind that creating reality by pantomime and voice values are the over-all principles in story-telling.

- I. SPEAK SLOWLY AND DISTINCTLY, thus giving the audience time to follow you.
- II. TELL THE STORY WITHOUT THE BOOK.
 - A. The special phrases which are the peculiar charm of the story are the only words that need be memorized. For the rest, feel free to use your own words and improvisations.
 - B. Avoid irrelevant detail.
 - C. Use words economically.
- III. CREATE THE PHYSICAL MOOD OF THE STORY.
 - A. LANDSCAPING. Which is more appealing? "The man walked the road every day to reach the wood with the hidden treasure," or "Here (pointing) stood the cabin. A mile south (pointing) stood the wood with hidden treasure (with measured voice imitating the man's slow footsteps) and EVERY day, the man walked the road - from cabin to wood."

In telling the story of Yehuda Halevi, for example, know approximately what the boat he traveled on looked like, and describe it.

Landscaping creates the foundation of your story.
 - B. SOUND EFFECTS. Introduce, as best you can, real life sounds. "The man walked up the staircase" is much duller and bookish than - "The man walked up the staircase" (sound of steps on stairs, produced by wood on a floor, a stone against a stone, or simply the words one, - two, - three.)
- IV. BE SPECIFIC ABOUT NAMES OF CHARACTERS, PLACES AND TIME OF DAY.

I remember the story told in our English class one day. The teacher went on something like this. "He met the girl and they went here, and they went there and they ate this." At the end of the story one girl, embodying the restlessness of all of us, shouted, "Who's they?" Avoid a similar situation by including names and time of day.

V. BRING AS MANY OF THE FIVE SENSES INTO PLAY AS POSSIBLE.

- A. Sight -- use pantomime.
- B. Speech -- ask frequent questions. They need not necessarily always be answered audibly by your audience. The formation of unspoken answers in the listener's mind is of as great value as the answer said aloud.
- C. Smell(-- describe the odor and feel of the objects or
- D. Touch(surroundings you are talking about.
- E. Hearing -- stimulate hearing by different voice values; high-low, soft-loud, etc.

VI. FOLLOW ALONG WITH THE INBORN LOVE OF CONFLICT.

Create suspense and expectation by voice variation, different rhythm pauses, and word repetitions. "The man walked slowly (voice tempo slowly increasing in speed) then quicker, quicker, quicker. Then he walked slowly once more, and and he walked in this fashion for hours and hours."

VII. WORK FOR CHARACTERIZATION.

VIII. PERSONALIZE STORY. This is especially useful in *sichot*. Use pictures. If at all possible, try to relate yourself with the story of the person. For example - "Ben Gurion lived in my house for many years, etc." This adds an unquestioned flavor of reality. A plausible stretch of the truth "shat nit."

IX. WORK CONSTANTLY TOWARD A CLIMAX. Once it is reached, end quickly and suddenly. Don't overdo suddenness, however, or it will result in melodrama. Always leave something unsaid in order to activate the imagination of the listener to complete and round out the story.

This summary of the principles of story-telling, (plus any adaptations, additions and adjustments which you will invariably have to make), when applied, should establish audience contact with yourself and with the story; should develop, during the story time, the experience of sympathy and empathy; should contact and penetrate a new and different life.

Mimi Belkin
April, 1947

KIBBUSH HASAFAH

It would be redundant on our part to once again enumerate the various reasons which make it imperative that a *chalutz* oriented movement foster the study of Ivrit among its membership. Enough has been said about the necessity for acquainting our members with the wealth of our literary heritage, about Hebrew and its help in adjustment to *Aretz*, and about the cultural significance of our Zionism to create a favorable atmosphere in the movement toward Hebrew. (We already boast *machanot* with 40-60% of their membership attending Hebrew courses.) Therefore, this article will concern itself with a practical discussion of the various institutions of a *machaneh* and their relation to a Hebrew program.

At the outset, let us bear in mind that our success will be measured by the number of *chaverim* attending Hebrew classes of the more intensive type (4 hrs. minimum class instruction per week). It is only in such courses that our *chaverim* will in a systematic manner learn the language and its literature. *HABONIM* one or two hours a week *Ivrit chugim* are only stepping-stones to a more serious study of the language under the guidance of trained and experienced pedagogues. Movement *chugim* sparked by 17 year old budding "Eleazer Yehuda's" who happen to have three months of post-*bar-mitzvah* Hebrew instruction must be utilized by our *machanot* strictly as funnels encouraging and directing *chaverim* to more intensive study.

To this end we can conduct an "Enroll In Hebrew School" drive in our *machanot* for a two-week period previous to every school season. The following is a sample program for the campaign: A thorough *Hanhaga* discussion should be held concerning the organization of the campaign. It goes without saying that the *Hanhaga's* first task is to see to it that every *Hanhaga chaver* is studying *Ivrit*. The *Rosh Ivrit* can now begin the "*Giyus L'maan Halashon*." The *ulam* should be decorated with banners, exhibits, and slogans... Next an attractive mailing with all pertinent information concerning the time, place, and price of available classes should be sent out. A *vaad Ivrit* composed of *machaneh* spark-plugs can telephone every *chaver* and follow up the mailing with a bit of group pressure. Often many *chaverim* fail to register in time for classes simply through inertia or oversight. The *Oneg Shabbat* of that week might be entirely or partly con-

ducted in *Ivrit*....The KM's should require an adequate Hebrew course as a condition for *hanhala*.

Of course the fulfillment of the campaign's goals is dependent upon year-round "plugging for *Ivrit*." Every *neshef*, *mesiba*, and *Oneg Shabbat* can have Hebrew material in its *tochnit*. No *iton* should appear without a "*daf Ivri*." Song sheets can be mimeographed with the Hebrew words next to the English transliteration. At a later date only the English translation should be found on the song sheets. This technique has already been tried with marked success. All *chaverim* with a reading knowledge of *Ivrit* can follow *Ivrit shironim* (song sheets). The KM should spend at least 15 minutes per week on **HABONIM** *Ivrit* terminology. Every *Chavurat Aliya* and *Gareen pluga* should dedicate a considerable portion of its meeting to a *sicha* in *Ivrit*.

In conclusion let us consider carefully the significant role that we occupy in Zionist history. The citadel of Jewish culture in Europe is no more. Eastern European Jewry with its dynamic, vibrant cultural life is no longer a source for *chalutziut*. In the coming years a greater proportion of non-Hebrew speaking and especially non-Hebrew feeling *olim* will be entering the gates of Palestine. If we are to insure that type of Zionist state that we have always dreamed of, then we must send over Hebrew speaking *olim*-now!

Moshe Margalit

TZOFIUT TRAINING IN THE KVUTZAT MENAHALIM

The month-long course which we are suggesting here is very basic. However, we believe it is extremely urgent to have all our *chaverim* participating in some organized *tzofiut* program. Only when our movement has become "used to the idea" of *tzofiut* will we be able to carry out the extensive program which we are planning for our Camp *Kvutzot*. The object, then, of this initial phase of our *tzofiut* program is to give our *chaverim* an understanding of the importance of *tzofiut*, to give them an opportunity to learn to like *tzofiut* and to give them the skills which will make them "at home" in the woods. A *machaneh* which is fortunate in having qualified *tzofiut menahelim* should certainly go further than this outline suggests. Every *machaneh*, though, should make the most earnest attempt to achieve the goal we have set.

This is only a guide for a proposed month long *tzofiut* course for a K.M. In organizing the course every attempt should be made to obtain the help of qualified scouting instructors.

FIRST MEETING: The first meeting should introduce *tzofiut* to the *chaverim*. The following points should be covered: *tzofiut* program, group social attitudes, development of the individual; *Hagana* value; the scope of the *tzofiut* program: mapping, pioneering, cooking, nature study, first-aid, signalling, field work, physical conditioning, equipment; the development of a *tzofiut* program should be traced from the *tiyul* to transition to short-term camping, into long-term camping, concurrent *chugim*, integration of all activities. The standard scouting texts should be shown to the *chaverim* and the scope of each explained.

The second large point on your agenda should be planning for the first *tiyul* on which the group will go. The *tiyul* as the basic "*tzofiut* operation" should be discussed and as it is discussed, the *tiyul* should be planned. Getting ready for the *tiyul*; the different types of *tiyulim*; choice of an area for the *tiyul*; arrangements, preparation, equipment for the *tiyul*, the out-trip; safety on the road, hike formation and discipline, hike health, activities on the out-trip. At the destination: choosing the site; preparing the camp-site; the meal; games, contests and crafts; special projects; preparation for leaving. The return trip. The following references are suggested for the first meeting: **HANDBOOK FOR SCOUTMASTERS, VOL. II, pp. 601-607; CAMPING AND WOOD-**

CRAFT, VOL. I, pp. 70-123, 208 - 224, 225 - 240; VOL. II, pp. 118 - 135, 136 - 149, 187 - 194, Fig. on 230. Before leaving the meeting, each chaver of the K.M. should know exactly what he is to bring, when and where he should meet for the *tiyul*.

SECOND MEETING: The second meeting will consist of an all day *tiyul*. It is extremely important to begin your actual *tzofiut* training with a clear understanding on the item of promptness and discipline. If the *chaverim* are to leave at 8:00 AM you must leave at 8:00 AM or the rest of your *tzofiut* work will forever suffer.

Before beginning the *tiyul*, the *Rosh Tiyul* should review certain of the basic principles covered at the first meeting. He should also outline the purpose of the *tiyul*. In all his instructing he should keep in mind that not only must he impart knowledge, but he is also training a group which in turn will have to go out and train others. The *tiyul* should cover the following points: hiking, choosing a camp-site, fire-building, axemanship. Work might be begun on a simple lean-to.

On this first *tiyul* no cooking should be done. *Chaverim* should bring sandwiches and food that can be easily prepared. This should be done so that the maximum time can be spent on the other skills which should be covered. Before beginning, the *Rosh Tiyul* should check all the packs. If necessary, *chaverim* should be shown how to make a simple pack out of blankets and rope at the first meeting. Caution should be observed in the axemanship and fire-building phases of the *tiyul*. Also, the *chaverim* should not cover a long distance the first time out. Four miles is about the right distance.

On returning from the *tiyul* the *chaverim* should analyze the *tiyul*, discussing the good points about it and what might be improved. At this time, announcement should be made about the third meeting (which will also be a *tiyul*) and the equipment necessary.

The references for the first meeting are also pertinent to the activities to be covered at the second meeting.

THIRD MEETING: This *tiyul* should serve as a transition to "short-term camping" (overnight hike). Actually many more *tiyulim* are necessary in the ordinary development of a *tzofiut* program before the *chaverim* are prepared to consider overnight-camping. However, because the group we are working with are *menahalim* and the course must be compressed as much as possible,

this *tiyul* should take up the whole question of camping out for two or three days. The *tiyul* will be a sort of "dry run". The *chaverim* will go out as though it were an overnight hike, set-up their tents, prepare the cooking facilities, latrines, etc. and then break camp - all in the course of a day.

Before going out it will be necessary to discuss with the group the entire aspect of short-term camping. The division of labor necessary in order to put up a camp quickly and with a minimum of confusion, should be discussed and the *chaverim* actually assigned to the various tasks--two people to prepare the cooking facilities upon arrival at the site, two more to work on gathering wood and then building the latrine, three to prepare the tents, etc. The few basic principles involved in laying out a camp-site should be covered.

The above pattern would be followed on the *tiyul*. The important points to be covered would be: laying out a camp-site, pitching a tent (*kvutzot* should be working on making tents now,) using blankets in pitching tents, the lashings necessary in constructing simple camp fixtures, preparing blanket rolls, cooking--knowing what to take along on an overnight hike and the preparation of that food, breaking camp.

The following references are suggested: HANDBOOK FOR SCOUT-MASTERS VOL. II, 703-761 CAMPING AND WOODCRAFT VOL. II, 271-297.

You may find it advisable to expand the introductory *sicha* suggested at the beginning of this *tiyul* and have it as a separate meeting of the group prior to the *tiyul*. At that time you could cover in addition to the general material such things as the knots and lashings, making tents out of blankets roll.

FOURTH MEETING: The fourth meeting of the group should be prior to an actual over-night hike. The *chaverim* should gather to plan exactly what equipment they will need, what food they will need. Menus should be discussed and prepared. Responsibilities should be divided up among the *chaverim*. At this meeting each person must know exactly what his function will be on the overnight hike. You must feel certain that each *chaver* is prepared to go out and live in the woods and that he has all the prerequisite knowledge. You must also feel that the group is capable of functioning as a well-disciplined group. Throughout your *tiyulim*, this should be stressed, and by the time the group is ready to go out on its overnight hike all this must be clear. You must also know exactly where you are going. It is best to

plan your "Transition" *tiyul* to that place where you intend to have your overnight hike. That will give the *chaverim* a certain familiarity with the area and will assure you of the necessary knowledge of the land.

THE OVERNIGHT HIKE: The whole course should aim at preparing the *chaver* for the overnight hike. By going and living out he will be required to utilize all the *tzofiut* skills he has acquired. The group will be tested as to its ability to function as a close team. Our *tzofiut* program has not consisted of a knot-tying plus tent-pitching plus using an axe. We have tried to get across the idea of a closely integrated camping program whose *tzofiut* purpose is to prepare the *chaver* to take care of himself in the great out-doors. Hence we have learned knots and lashings only when it was a question of applying them.

The overnight hike should begin early enough for you to arrive at your site and have plenty of daylight left for setting up camp. A good time to break camp is after breakfast the following morning. For your first overnight hike it is best not to go on anything more extensive than this. It would be in order to plan a *sicha* during the morning of your overnight hike on how each individual *kvutza* can plan its *tzofiut* program.

Remember, this outline is geared for a group of older *chaverim-menahalim*. You should not plan your *tzofiut* program for the *kvutzot* along this line. In a *kvutza*, your program will have to be far more gradual. You will want to cover material which we have not mentioned. In our KM program we aimed at the very minimum and basic "camping" aspect. The training for *tzofiut* in the KM should never come to a standstill.

CHICAGO'S YOM PEULA

In Chicago, this year's version of a *Yom Peula* or Activity Day, has experienced some very encouraging beginnings. *Yom Peula*, although not an innovation as a *machaneh* project, has been presented to our *chevre* in a fresh form and is beginning to evoke a great deal of agreeable response.

We are seeking to reproduce a Day at Camp *Kvutza*, and in so doing, we are necessarily maintaining in content and in spirit, the stimulation that *Kvutza* injects into our *chaverim*. Of course, we bump into many inevitable obstacles in the city, but even so, the content of a regular *Seder Hayom* for the individual *shchavot*, communal luncheon, singing and dancing, all combine to make "Der Tag" smack of *Kvutza*.

The schedule is carried out each Sunday from 11:30 to 5:30, and the program for the individual *shchavot* runs simultaneously. The bulk of the administrating of the varied activities comes from the K.M. Thus the *Yom* also serves as a good practice ground for our *menahalim*. Where the need arises, as in Choir and Dramatics, we have competent outside assistance.

Solelim, aside from a super-exuberant Game Hour, have Handicrafts, Stories, Singing and Dancing. None of these activities is isolated, however. The entire program is correlated (for example - at present - to lead up to their *Chanuka* Neshef).

This attempt at correlating each activity is re-echoed in the *Tzofim* and *Bonim* programs. *Tzofim* have the choice of several *chugim* (Handicrafts, Radio, Photography) and also participate in a weekly *Sicha* Hours. At present, a series of *sichot* is being devoted to Labor Zionist personalities, and is led by a different *menahel* each week. The *Tzofim*, together with the *Bonim*, make up a very promising Choir and Dramatic group which is now preparing the program for the coming *Siyum* and Mid-West Seminar.

A *Bonim* Handicrafts *Chug*, containing a very comprehensive program, has been arranged for all *Bonim*, including *menahalim*, and younger *Bonim* of the K.M. Bet. An excellent *Bonim* Forum introduces guest speakers each week who come to discuss previously chosen topics. The Forum has outlined monthly themes (November's, for example, was - World Jewry and the War) which are in turn divided into a weekly *sichot*.

In spheres of recreation, there is always sufficient time for spontaneous singing and dancing, *tiyulim* and sports. For example, last Sunday amidst a snow covered, frost swept field, with icicles hanging from their respective noses, the *Solelim* and *Tzofot* trounced the *Tzofim* and *Bonim* 6-0. (Incidentally, at football.)

From the content of the program, we can measure the value of our *Yom*. By assembling a good part of a sprawled-out *machaneh* like Chicago once a week, there is the obvious trend towards more closely knit and active groups. (Our first three *Y'mei Peulah* averaged an attendance of 60). Given our very definite objectives, *Yom Peula* may take on a very purposeful and stimulating character in our *machaneh*.

Irving Sevin
December, 1941

HOW TO GIVE A SICHA

This article is based on minutes kept by Esty Carson at the Kinneret (Detroit) Seminar - summer, 1945. The questions were posed by Murray Weingarten and answered by the *chaverim* of the workshop. Only group conclusions are herein set down, not the discussions which preceded each conclusion.

WHAT IS THE PLACE OF A SICHA IN HABONIM?

The *sicha* is the major way in which HABONIM imparts information to its *chaverim*. This does not mean that it is the best or the most important way in which our *chaverim* can acquire a basic education. The most powerful educational weapons we have are the social atmosphere (which we ourselves create), the informal discussions about Jewish matters which we have while going home from the *ulam*, over an ice cream soda, or while conducting some other informal activity. But nothing can take the place of a systematic presentation of information. *Sichot* are useless, however, if they do not stimulate *chaverim* to further individual reading, study and discussion. If a *sicha* does not accomplish this to some degree, it has failed; it was a classroom lecture - not a *sicha*.

WHAT ARE THE TECHNICAL DETAILS A MENAHEL SHOULD BEAR IN MIND FOR A GOOD SICHA, OTHER THAN THE SUBJECT MATTER ITSELF?

The atmosphere should be informal and comfortable, but not excessively so. There is a danger that the *sicha* will break down completely if it is too informal. A table in front of the *sicha* leader is a good idea. It lends a certain amount of psychological stability to the meeting. Physical details such as proper ventilation, heat, comfortable seating, the elimination of possible interruptions, are very important and should be attended to before the meeting.

The amount of time a *sicha* takes is of the utmost importance. It is always better for a *sicha* to take less time and to leave something unsaid than to extend the discussion to the point where the *chaverim* become restless, bored or when the topic is over-worked. People always remember the end of a *sicha* and though the body of it may be wonderful, a weak ending may destroy the entire effect. The *chaverim* should leave a *sicha* thinking and impressed.

The average time for *Bonim* and *Noar sichot* is an hour; for *Tzofim* thirty-five to forty minutes; for *Solelim* twenty-five minutes. The length of time, however, is highly flexible and should vary with the topic. In a *Bonim kvutza*, an interesting *sicha* could conceivably last all night. In a *solelim kvutza*, a series of stories, or one story, might last for hours.

The general atmosphere at a meeting is important if the *sicha* is to be successful. Singing, dancing, and other informal activities may seem to have no relation to the *sicha* itself, but if the group is a good social unit and has had enjoyable experiences together, it will be easier for them to talk to each other about more serious matters.

IS IT POSSIBLE TO SET UP STANDARDS BY WHICH SICHOT MAY BE JUDGED?

There are five main factors which contribute to the quality of a *sicha*:

1. The *menahel's* personality. The way in which a *menahel* conducts a *sicha* is important. His personal appearance and vitality can make or break the *sicha*. *Machanot* should bear this in mind when assigning *kvutzot* to *menahelim*.
2. The type of *sicha*. The discussion type of *sicha* is always preferable to the lecture. The latter should rarely if ever be used, as it is an indication that the *menahel* has not been able to get the *chaverim* to do individual reading.
3. The content of the *sicha*.
4. The ideas which the *sicha* conveys. In addition to richness of content, a *sicha* must be provocative and stimulating.
5. Group participation. The *menahel* should aim at getting as many *chaverim* as possible to voice their opinions. The *chaverim* must feel that they have arrived at a common conclusion. The less a *menahel* speaks during the discussion while getting his point across, the better he is. If the *menahel* has faith in his conclusion, then he should have faith that given the same facts and the same lines of thought, the *chaverim* will arrive at the same conclusion.

WHAT IS MEANT BY "PURPOSE" IN A SICHOT?

Sichot should have a general purpose in addition to the immediate one of teaching the particular idea. *Sichot* should be correlated with events in the *machaneh*: Jewish National Fund, Naame, holidays, etc. *Sichot* can serve as individual threads in a general pattern which the *menahel* has in mind, leading to a larger educational goal. The *menahel* may decide that after a year he wants his *Solelim* to know about ten Jewish heroes or about ten colonies in *Eretz Yisrael*. Similar goals may be set for *Tzofim* and *Bonim*. The individual *sichot* are fitted into this goal. A series on a particular topic, however, should not contain more than three or four *sichot*.

December, 1945

WHY DUES?

Suggestion for a *sicha*:

Scene: Any *Solelim* or *Tzofim Kvutza*. The *sicha* has gone on without interruption thus far. Discipline has been good. The next point on the *Seder Hayom* -- *mas* (dues). A hubbub goes up. Some *chaverim* pay immediately, others more slowly, almost reluctantly; on the faces of all, is a look of grim resignation.

Yosef (*Rosh*): *Chaverim*, why is the collection of *mas* the most difficult part of the *sicha*? You all look as if you had just gone through a very terrific ordeal. You seem quite unwilling to hand over the money.

(There is murmuring on the part of the *chaverim*. Finally, Moshe, *Sgan-rosh* of the *kvutza*, speaks up.)

Moshe: Yosef, we are all willing to pay dues, if we have to, but why? And why must our money go to the *Merkaz*? It is hard to pay *mas* weekly only to have half of it sent to New York.

Yosef: So that's what it is; all right then, we'll try to figure out the answer ourselves. Let's make a list of the expenses of the *Merkaz* that we know of. Who will be the first to think of one?

Moshe: Well, I suppose the Haboneh.

Yosef: So what are the expenses of Haboneh? You paid one dollar yearly for your copy; that is, before the *Merkaz* began to send them gratis to good-standing *chaverim*.

(*Chaverim* begin to suggest expense items, and Yosef writes them down on the black-board.)

Yosef: Paper, that's one article, postage, yes -- and typewriting. Now, however, there will be printing expenses, and did someone say time? Yes, *chaverim*, time -- the preparation of Haboneh takes the full time of at least one person, as well as a good deal of time from a number of others.

Ari: But how much does time cost?

Yosef: As much as is necessary to support these *chaverim* who are giving it. Nu, and what other expenses are there?

Ari: The Menahel...

Moshe: The letters...

Levi: Rent for the office...

Zev: Buying books, and material so cultural programs can be prepared. (Words come flying thick and fast - "Fare for the *shlichim*," "Yes, and clothes for them, too," "mail, stamps, post-cards, parcels, letter-writing," "typewriters," application-blanks," "Camp *Kvutzot*," "shirts," "shoes for hitch-hikers" (The strong voice of Yosef finally breaks through the din)

Yosef: *Chaverim*, *sheket*, *sheket*!!

(Finally there is silence and Yosef somewhat exhausted from the vain efforts he has been making to list all the items on the blackboard, asks suddenly) : And where is the money to come from?

(Silence --- for a moment the *chaverim* look at each other with blank expressions on their faces. Finally, Avraham raises his hand,)

Avraham: (Jumping up indignantly) Whose organization is this? I'd like to know? Why should somebody else support our organization? Who is responsible for us?

Shmuel: (who has been hopping up on one foot eager to say something, finally blurts out): I have it ! We are like the *Histadrut* in *Eretz Yisrael*. Workers there support the *Histadrut* through taxes, just as people everywhere support their government through taxes. Our *mas* (dues) are our taxes to the movement, to our *Histadrut*.

Yosef: (looking at him) What do you think of that idea, *chevre*? (The buzzing of voices are pleased with the novel idea. Their *mas* to the Jewish people -- their taxes which makes the movement of which they are a part, possible, and their *mas* which builds their *Histadrut*.)

The *Gizbar* will collect dues!!

(With an unprecedented readiness, the members of the *kvutza* pay their dues and a heavy doubt clarified, the *sicha* continues.)

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This little sketch is one way of discussing the payment of *mas* in general and to the *Merkaz* in particular. it discusses one of the primary reasons why dues payment is essential. SONIM of any category, will pay their *mas* willingly, if proper means of explanation are used.

The payment of dues regularly and promptly by all HABONIM would greatly lessen the terrific financial burden under which the *Merkaz* struggles. Our efficiency would be increased as our money problems would be eliminated. And our *chaverim* must feel that they have a definite obligation toward the movement which

gives them programs, *madrachim*, and provides a machinery for the constructive outlet of their energies.

This is not the only reason for dues. Dues is the only way by which the *Merkaz* can determine the exact strength of the movement. Through payment of dues, an organic relationship between the central body, our *Histadrut*, and the individual *chaver* is established. It is the truest manifestation of his willingness to assume the responsibilities of membership.

Once *Bonim* realize the necessity of paying *mas*, there will be little difficulty in having them do so. The majority of children receive sufficient allowance to cover dues payment. Naturally, there are exceptional cases, where there is actually not enough money in a household to provide for dues to HABONIM. These cases should be considered individually, and proper allowance made. No *chaver* who finds it impossible to raise the dues in any way, will be refused membership in the organization.

J. Criden
November, 1936

ELECTION DAY

Offices and officers are important in our scheme of education not merely as functionaries, but as those groomed for further organizational activity. By judicious use of the ballot, a noisy member may be given something to work for, and thus be developed and activated. By means of election to office, a failing self-confidence might frequently be bolstered. Talents might be developed, even discovered. Initiative, responsibility, resourcefulness, self-reliance, the gamut of desirable character traits can be cultivated even in the recalcitrant individual by wise use of the ballot and offices to be apportioned. An office is not merely a position or job and headed by a functionary under orders of a superior. In HABONIM, an office is a responsibility to be attained and to be carried with real pride. Upon the officer depends the success of a project, or even an entire *kvutza*. The desire to prove oneself is inherent in all children. Offices provide an outlet for this expression.

THE ELECTION: An election must be as democratic as possible. Every *chaver* in the group must be fully conscious of the responsibilities attached to each position. To make certain of this, a discussion should take place before the election, dwelling on the prerequisites of the officers. In training the children to democracy, we should try to prevent the misuse of democracy, such as the selection of unfit officers.

The *menahel* should know the person who would be best fitted for each office. When the election comes around, the suitable candidate will probably be nominated from the floor. When campaigning becomes heated, you may say a few words in favor of your candidate (don't choose someone who is disliked by the group) without, of course, mentioning his name or showing him any special favor. To be specific: you would like to have as *Rosh*, Moshe, who has been nominated. Moshe is a good student and in your brief discussion you may mention that the *Rosh* ought to be someone who is a good student so that he might adequately represent HABONIM in the schools. This should be sufficient.

HOW TO DEVELOP AN OFFICER: Don't rely upon your *Rosh* suddenly to know the rules of parliamentary procedure, or maintain discipline or plan interesting orders of business. Meet with him before and

after every meeting. Plan the *Seder Hayom*. Back up his authority. Give helpful suggestions. Have him come to your home between meetings to discuss *kvutza* matters. Give him the feeling of confidence by listening to his suggestions and advice. Help the other officers at the same time. Help your *Mazkir* write the minutes. Appreciate and criticize the dues records of the *Gizbar*. Give all the officers a good start and then let them stand on their own feet.

OFFICES:

ROSH: the head of the group next to the *menahel*. Must be someone who is respected enough to be your helper between meetings and chairman at meetings.

MAZKIR: Secretary - keeps minutes of meetings and membership records.

GIZBAR: Financial Secretary - one who can collect dues without creating a furor and keep accurate and neat books.

The above are essential but the following are also useful and can be elected as the occasion arises:

FUNDS MURSHE: in charge of announcing all JNF activities, of seeing that each *chaver* has a Blue Box in his home, who cooperates with the *machaneh murshe* in distributing literature, materials, preparing tag and flower days, working for special projects.

LIBRARIAN: custodian of *kvutza* books and magazines.

SCRAP-BOOK MAZKIR: Keeps the scrapbook, collects material.

FURROWS AND LITERATURE SALES: working with *machaneh* director of this activity.

MEMBERSHIP MAZKIR: keeps a list of all potential members, sends them invitations to special affairs, keeps in touch with them after they have attended a meeting.

STUDENT MAZKIR: the contact with activities of IZFA (in older *Bonim* and *Noar kvutzot*).

CALENDAR MAZKIR: collects announcements and dates of all *HABONIM* activities and keeps the group posted on what is going on.

ROSH ULAM: in charge of keeping the *Ulam* clean and decorated.
CULTURAL MAZKIR: heads a committee on planning programs.
MACHSANAI: in charge of craft, sport and *tzofiut* equipment.
PUBLICITY MAZKIR: writes news for *Iton* and for *neshafim*.

Members should be given responsibility, coupled with *menahel's* advice.

December, 1938

HOW TO CONDUCT A BUSINESS PROGRAM

HABONIM groups meet for the purpose of carrying on cultural work and projects, of communing socially and of transacting business. The last item is the theme of this article.

What is "business"? The general topic includes everything the group undertakes. For our purposes, "business" is the discussion and planning of all activities which the group conducts.

When we bring normal American boys and girls into the movement, they are not too concerned with working for Jewish National Fund, or a better social order. They are not particularly interested in carrying out the specific HABONIM organizational functions. They think of clubs as places for young people to get together. School clubs give them games, programs to work for, and require very little money-raising. Social clubs give them a good time. The HABONIM group which will offer only Socialist-Zionist activities will find its membership waning. The exclusion of so-called "American" activities is neither possible nor desirable. Many of these will come up in the so-called business part of the meeting. We must adapt HABONIM to the needs of the American youth with its nebulous Jewish background.

Business serves another function. It gives membership something to do. Nobody likes to be merely a passive listener, but almost everybody likes to be excited about some forthcoming event. The young *chaver* will not at first look forward eagerly to a cultural evening or a ticket sale. He will, however, look forward to a craft project which his group has decided upon, and he will help prepare the hike project, even to the extent of working at home during the week. A varied program of business injects a very necessary vitality into the *Kvutza*. It provides the members with something to do, with something to look forward to, with something to argue about; it provides new responsibilities for individuals; it is an activity which stems from the group, it is not foisted upon the group by a superior body, and is consequently on the exact social and physical level of the members.

A good business program should be planned by the *menahel* well in advance. This does not mean that he is to utilize only the assignments of the *Merkaz*. About JNF or other such work, there can be no discussion. It must be done and an inspirational, informative talk is all that is necessary to secure group cooperation.

How shall we introduce new business items to the *kvutza*? The *menahel* of a *Solelim* or *Tzofim* group must have the idea of the project discussed well in advance. He must be able to answer any questions about it. The wise *menahel* will seek to have the business project come from the members, rather than bring it up himself. For instance: the leader thinks it advisable for the group to begin a checker tournament. Before the meeting or upon casually meeting one of the members, he gets into a discussion and talks along this vein: "I heard that *kvutza* so and so has some swell checker players. They seem to be bragging about it an awful lot." (If there is no response from the young member he continues) "I bet we could beat them any time." And from this follows discussion of a team, tournament committee, the group choosing of a team, ways and means of raising funds to buy equipment, a suitable manager for the team. At the meeting the member will himself bring up the question. When the group will discuss it, the leader will approve the suggestion and the *chaverim* will feel that they have conceived of a splendid idea. In the eventuality that the *menahel* must present the project, it is advisable that he introduce the suggestion somewhat along these lines: "Moshe and I were talking about checkers and we thought that we could get up a good team." Or, "Yosef was telling me yesterday that the *Kadima chaverim* are better checker players than we are." In this way it will seem that the members of the group have thought of the project originally. It may be generally stated that the wise *menahel* should keep in the background as much as possible and offer advice only when he sees the group flounder without it.

Concomitant with even good business programs there are many problems. Frequently the initiative of the group is so stimulated by business that it cannot carry on a cultural program. This condition can frequently be remedied by the election of an executive committee which plans out all the details and comes to the group only for ratification and assignment of specific tasks. Sometimes, the condition may be alleviated by having business discussed only twice a month and sometimes it becomes necessary for the *menahel* to put his foot down and say "no more business".

Following is an outline of possible activities:

1. Craft Work: The group may decide to make a banner. Girls can embroider a banner, boys will build one out of wood. A project of this sort should be planned as follows: first, deciding on the equipment and material necessary and source of material.

A date for the group to work together is decided upon. Members are assigned to specific tasks, to bring specific pieces of raw material. Discussion of raising money or securing contributions of equipment follows. When all plans have been discussed, a committee is chosen to direct the activity. At the next meeting a report is given. The finished product is displayed, the committee is commended or reprimanded and the group is ready to begin another project. The wise *menahel* will not approve of projects which take too long. Patience develops with age, and the *Tzofeh* or *Solel* will wander away from an incomplete project if time passes without visible results. Here are some suggestions for the "make something business project: Banners, as stated, a wood *nachsan* for keeping *kvutza* supplies, a JNF corner, a bulletin board.

2. Tournaments: Tournaments might be conducted to choose checker and chess teams, debate teams, track events, ping pong champions, spell downs (using Hebrew terminology), etc. The procedure is simple. The *kvutza* elects a manager, discusses sources of equipment, decides upon a date, a tournament sheet is made up and when the tournament has been held and a winning team has evolved, the further activities of the team are planned, such as challenging other groups outside the movement, charging admission to an exhibit, building equipment.

3. Outdoor Activities: The ramifications of this type of project are too numerous to outline. Every *kvutza* should continually have some outdoor project on the current order of business. Winter or summer, in New York or California, HABONIM can carry on an extensive program of hikes, picnics, *tzofiut* expeditions, camera hunts, nature study expeditions, swimming parties, excursions into the country.

MONEY RAISING ACTIVITIES

Each HABONIM group has to cover campaigns instituted by the *Merkaz*. Each HABONIM group has expenses which it must cover in some way or another. Money raising is an integral part of HABONIM work, and should be included in the business program.

Below are listed a few more business projects which are self-explanatory:

1. *Neshafim* and sundry public appearances.
2. Literature distribution campaign.
3. Membership drive.
4. Camp projects.

5. Collection of books for a library.
6. Specialized activities such as : photography circle, electricity classes, radio construction, dramatic circle, dancing class, reading circles, a bazaar and sale of handicraft and craft work, club diary, scrap-book, tin can orchestra.

Joey Criden
January, 1939

THE ULAM - HOME OF HABONIM

This," said Mordy, "is our *Ulam*."
"Hmmm," I hummed, "Gosh."

Mordy, as anyone can tell, is *Rosh Ulam*. He devotes a special section of a special notebook to problems of the *Ulam*, and last time I saw the notebook there were thirty-two problems oh-so-carefully listed. Next to four of them were red checks. That means four problems have been solved. But there will be more. That we guarantee.

Mordy's *Ulam* is BIG. I was impressed. The size impressed me. The *Luach Modaot* impressed me. The fact that Anne was sweeping the floor at 11 A.M. of a perfectly beautiful morning impressed me. And the *sifria*, the selection of books, the number of rooms, the coat-rack, the *mitbach*, the work-shop -- all spoke to me of the possibilities that lay within that building we call the *Ulam*.

Wherever young people unite in organized bodies, they have need of a center for their activities. That center serves as both a magnet and a reflection. It draws them together, urges them on in a certain direction, and mirrors their activities and character.

Does your *Ulam* serve as the center of your *machaneh* life to the extent that it is the magnet and reflection of our movement? Only when we learn how to utilize our *Ulam* to the fullest degree will it be what it should be -- the home of HABONIM.

It is difficult to evaluate the relative importance of Mordy's thirty-two problems. But to simplify our discussion let us classify them into three main issues: first, how to maintain the *Ulam*; second, how to furnish and decorate it; third, how to use it.

It is understood that under the best circumstances, we use a place that we can make our own and one that is in the center of a neighborhood that is convenient for our *chaverim*. Where the senior movement has its own building, the problem of rent is not too difficult, but where we must establish our own *Ulam*, the financial matter becomes a major issue. Again, we can suggest three

sources for income: first, every *chaver* contributes what he can; where there are working *Noar* a considerable sum should accumulate in this manner. Second, the *machaneh* or individual *kvutzot* can sponsor special fund-raising projects; a musicale might bring in three to ten dollars; a theatre party might bring in one hundred dollars. Third, the *chaverim* might establish a permanent parents committee that will have as one of its major functions assistance in maintaining the *Ulam*; membership on the committee might entail a pledge of one dollar a month for this purpose. Unless the problem of finances is solved early in the organizational year, the bogy of rent may envelop every *hanhaga* meeting and absorb our attention and energies.

Certain essential furnishings stamp an *Ulam*. Let us start with a bulletin board, a map of *Eretz Yisrael*, a *Keren Kayemet* box, and a generous number of waste-baskets. These are musts for every *Ulam*. Next we need the proper place for quiet *sichot*, a room large enough for games and dancing and wholesome noise, and, if we are really to use the *Ulam* to the fullest extent, a room for arts and crafts and carpentry. Certain rooms may double in their roles. We shall need chairs to sit on; simple benches serve well. We want tables about which we may gather for business or for *chagigot*; we need a *sifria*, which implies book-shelves for books and publications our *chevre* will want to read; comfortable chairs; proper lighting; a nice table. We need a piano, a ping-pong table (with balls, if you please) equipment for every activity we plan to undertake. As we develop our *Ulam*, we add to its furnishings and its use.

Every room calls for its own decorations. This the *menahalim* can decide. Here we can give only a few suggestions. Some *machanot* have found it best to assign each room to a definite *kvutza*, which thereby becomes responsible for its cleanliness and its appearance; in this same manner, each *shichva* might be put in charge of a room. Thus we present a very valuable instrument of education to the *menahalim*. The group of *chaverim* assigned to a room have a series of *sichot* on the *kvutza*; result: an exhibition in their room. Or, the group studies the life and writings of Herzl, picks a quotation that embodies his spirit, letters it, and makes a nice wall decoration from it.

The *Rosh Murshim* should be put in charge of a *pina* in which is placed a regularly changing exhibit that tells of the J.N.F.

The *Chavurat Aliya* may use another *pina* on which to keep its ideas always before the *machaneh*; here is its opportunity to remind the *chaverim* constantly of *HECHALUTZ*, the *Chava*, *Kfar Blum*, and simply, the concept of *chalutzit*. The *Vaad Chinuch* or K.M. might use another bulletin board for news clippings or other matters pertaining to its realm. This probably belongs in the *sifria* and, if there, should also contain "Invitations to Reading" and special notices about books and publications related to *sichot*.

Perhaps the most fundamental issue is how to use the *Ulam* to make *HABONIM* a week-'round movement instead of a week-end movement. That the *Ulam* is used for regular *asefot* is a foregone conclusion. But that entails just one night of movement life. The idea of *Yom Peula* (Activity Day, Studio Day, *Yom Thua*) seems to be growing in our *machanot*; this means another day of movement life. Monthly or bi-monthly *Onegei Shabbat* should bring the *chevre* together for still another regular activity. One *machaneh* is now experimenting with a *Bonim-Noar* Activity Night in the middle of the week. On this night, reading circles and ping-pong will probably be the main features. Another *machaneh* uses the middle of the week for its Labor Zionist School. Still another encourages its *chevre* to bring their books and do their homework each day at the *Ulam*. A quiet comfortable *sifria* should prove helpful in this. Regular *kupa* suppers on Sunday nights has become the habit in one city; frequent *kupa* suppers (or luncheons) often precede *hanhaga* meetings.

The aim of the most *Ulam*-conscious *machanot* is to keep the *Ulam* open every day of the week in order to make the *chevre* feel that here they can come whenever they like -- that here there is constant life and activity -- that here they may always be together -- that this *Ulam* is, indeed the HOME of *HABONIM*.

Miriam Falk

December, 1942

SUMMER IN THE CITY

Have you ever thought of really organizing the *chaverim* of your *machaneh* who are remaining in the city for a real good summer-in-the-city?

Do you realize that you can really have a fruitful and enjoyable summer-in-the-city?

Do you realize that we have many people in the city who are neglected by *HABONIM* during the summer?

This is what to do about it.

Step 1

The Summer Hanhaga

This *Hanhaga* is to be elected by the *machaneh* at its closing *Veida* and is to be charged with the responsibility of carrying out suitable activities for the months of July and August. It should have a *rosh*, *mazkir* as well as other officers.

Step 2

The Kupa

A *Kupa* is to be established for the city *chaverim*. Each person will be taxed a minimum sum for the summer's activities--anywhere from five to fifteen dollars. (Remember that *chaverim* actually spend more at Day Camps and at usual summer recreational activities). This sum will be turned in to the *Kupa* at the beginning of the summer. The *Kupa* will keep an accurate account of all money received and spent--though it is not necessary to record name of *chaver* beside amount of money turned in. The *Kupa* will then work out a budget and estimate exactly how many activities can be held and what type.

For example: The *Kupa* can decide to buy a bloc of tickets to a concert, show, or amusement park. The tickets are cheaper since they are bought in quantity and are then given free to each member of the *Kupa*....The *Hanhaga* can decide to run a beach party. All expenses will be paid by the *Kupa*....The *Kupa* can run parties, picnics, etc.

Step 3

The Activities

- a. A day at *Kvutza*--don't forget to arrange this with the *Rosh Kvutza*. It would be a good idea to bring your own lunches.
- b. *Tiyulim*

c. *Lina* (an overnite hike)--investigate a site carefully for sleeping quarters and water.

d. Beach Parties--bring water equipment. If possible, arrange to go to an isolated spot so that you can have water games and tests of skills.

e. Hosteling--this is primarily for the older *chaverim* and is a week's project at least.

f. Bicycle outings

g. Concerts and musicales.

h. Three serious *neshafim* should also be held. We suggest:

A Bialik-Herzl memorial evening

A *Tisha B'ab* program

An evening of the fallen Jewish parachutists,
Hannah Senesh and Enzo Sereni

May, 1944

HACHSHARA FOR CAMP KVUTZA

This coming summer, *menahalim* in our *Camp Kvutzot*--on the average--will be younger than ever before. In many cases, this will mean that the *menahel* will be lacking in experience and background. We must be prepared to conduct more extensive and intensive training in the city for our *menahalim* prior to their going out to *kvutza*. This can be accomplished in various ways.

I. A "*Chevrat Hamenahalim*." Assuming that our conception of a "staff" and "*menahalim*" is out-dated, we suggest that all those doing leadership work meet together as one group and that various individuals be selected to work in the specialized fields of camp. An appropriate name for this type of group is "*Chevrat Hamenahalim*". It should be formed of all the people who are going out to *Kvutza* and should meet at least once a week as a group. What does such a group hope to accomplish? The group should aim to have a clear understanding of what *Camp Kvutza* is, how it differs from the average camp in this country, what we hope to accomplish with our campers, and what the ideas of *HABONIM* are. It should aim to have an understanding of what to do with children, and an understanding of and the ability to make decisions on practical and technical problems of *Kvutza*.

II. Keeping the above aims in mind, a six weeks program can be followed:

A. 1. What is Organized Camping? *Camp Kvutza*? How does it differ from other camps?

Democracy in a *Camp Kvutza*.

2. Cultural and activity program for *Bonim*.

3. Characteristics of *Tzofim*, program and activities.

4. Characteristics of *Solelim*, cultural and activity program.

5. *Seder Hayom*--the discussion should be in detail and room should be allowed for constructive ideas on the various camp activities.

6. Camp institutions: *kupa*, *mishmar*, *hanhaga*, camp *asefa*.

7. The first day of camp.

8. The *chadar haochel*: the serving system, regulation of noise, etc. The relationship between the *menahel* and the campers and his role in the camp generally should be

brought out as each topic is discussed. If there is time, an entire meeting can be devoted to the question of leadership.

- P. A goodly portion of the meeting should be utilized for a report and decisions on the technical aspects of the camp. *Menahalim* should understand the problem of placing campers in tents, of finances, health standards and problems, the set-up of the *mitbach*, etc.

III. Conferences with individuals and supervision of individual assignments is an important aspect of our leadership training. The facilities of the city can be utilized and various *chaverim* can be assigned to take courses in First Aid, dramatics, crafts, carpentry, cooking, sports, swimming, office work, etc. Other *chaverim* can begin to think in terms of preparing for *sichot*, evening programs, *onegi shabbat*, rainy-day programs and *avoda*. Each individual should report from time to time to the *Chevrat Hamenahalim* or to the *Rosh* of this body on the progress he is making in his specific field. *Chaverim* should also be assigned to read various informative and stimulating books dealing with the question of camping.

IV. It is quite possible that it will be impossible for *chaverim* to meet weekly because of other HABONIM activities. If that is the case, perhaps a *P'gisha* lasting for one or two days can be held on the subject of *Camp Kvutza*. This *P'gisha* should be for all interested older *chaverim*, not only for those who plan to attend *Kvutza* this summer. It is important that our entire membership have good understanding of camp. The program can go like this:

A. Plenary Session

1. General Camping (if possible, a person connected with this field should be asked to lead the discussion.)

Recess

B. Round-Table Discussions

1. Role of the *menahal*.
2. Health requirements and standards.
3. *Seder Hayom* and camp activities such as *chugim*, evening programs, special events, rainy-day programs.
4. Camp Institutions. *Asefot* (discussion of democracy in camp can be held here), *hanhaga*, *mishmar*, *kupa*.

5. Sports, swimming, *tiyulim*.

6. Educational Work.

C. Round-table leader reports the findings and recommendations of his group to the Plenary Session. At this point we have our opportunity to make discussions on *Camp Kvutza* rich and meaningful and to formulate constructive and stimulating suggestions.

V. Our last suggestion is to hold a fourteen day course for the *Chevrat Hamenahalim* at *Camp Kvutza* itself. The mornings can be devoted to the work necessary for opening a camp, while the afternoon can be devoted to discussions on the items suggested above. With so much time available, discussions can be more detailed and it is possible to include the following subjects: Maladjusted child, discipline in *Camp Kvutza*, nature walks, *M'durot*, and more on the organizational and ideological background of HABONIM.

Naturally, points IV and V do not include the work of the individual as suggested under point III.

We should strive to create from the very first meetings the feeling that the "*Chevrat Hamenahalim*" is working as a group, thrashing out plans, discussing theory and practice, and helping establish the basic principles which govern the tasks of the *menahal*. The job of the *Chevrat Hemanahalim* becomes increasingly important since training and supervision are paramount to achieve the necessary continuity of program and stability of approach.

Rose Breslau
April, 1945

THE MENAHEL AND THE PARENT

The participation of children in any activity depends to a certain extent upon the interest and cooperation of their parents. For this reason, it is to the advantage of our *menahel* to establish close relationships with the parents of HABONIM members.

How can the *menahel* establish such relations? He can do that by visiting the homes of the members regularly. At these visits, the *menahel* should bring to the attention of the parents the educational work of our movement, and the part that the parents can play in it. He should point out to the parent that the child would carry on his activities in the group more conscientiously, if he would receive the encouragement of his parents. A reminder by the parent not to be late to the meeting, to take along necessary equipment, to bring dues, will aid in the development and in the discipline of HABONIM.

Taking active interest in the activities of each member outside of the HABONIM meetings will go a long way in gaining the cooperation of the parents. For instance, if a member of the group is studying piano, a visit to the home of a member, where the *menahel* will listen to the member's playing, may encourage him and make him more ambitious, thus bringing out clearly to the parents that HABONIM can play an important part in the development and advancement of their children.

The *menahel* should engage in group projects which will be brought to the attention of the parent. Such projects as poster-ettes, maps, scrap-books, etc. can be taken home by the children. Parents may eventually become interested in them, because the child will continually direct their attention to those projects.

Parents' Nights can be made one of the most effective methods of bringing about the proper relationships. A well-planned evening, consisting of a mass recitation, a skit on the activities of HABONIM, a number of well-prepared Hebrew and Yiddish songs, and a display of handicraft materials, will have a profound effect upon the parents, and will aid in gaining their good will. Such evenings should be held at least twice a year.

Summing up, we may gain the interests of the parents by the following methods:

1. Visits to the homes of the members and conversations with their parents.

2. Projects and activities brought to the attention of the parents by the children.

3. Active interest in the daily life and activities of the members.

4. Arrangement of special parent programs.

These methods will ultimately lead to the formation of a parents' association - "Friends of HABONIM". Such an institution can be established by gaining the endorsement and help of a few prominent Jews in the community, preferably those whose children already belong to HABONIM. Such an organization will be instrumental in aiding our Camp *Kvutzot*, in the securing of proper housing facilities, and materials for handicraft projects. Through this organization, we can focus their attention upon the various periodicals of our movement. Through the introduction of our literature, lectures, courses, etc. we will ultimately be able to establish a large powerful "Friends of HABONIM", and through it perhaps enlist new members for our Senior Movement.

I have pointed out two steps to be taken by our *menahalim*: 1) gaining the interest of the parents, 2) bringing about the formation of a parents' association. The active *menahel* will set to work immediately to bring about a better understanding and relationship between the parents and the HABONIM.

Moshe Goldberg
December, 1936

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GLOSSARY

ALEI U'VNEI - Arise and Build; motto of **HABONIM**.

ALIYA - Ascension; in Zionist terminology, a wave of immigrant settlers to Palestine. There have been six *aliyot*, or waves, since 1881.

ALIYA BET - Extralegal *aliya*.

ASEFA - **ASEFOT** - Meeting.

ATA B'CHARTANU - Thou hast chosen us. In these words is expressed the "Chosen People" concept.

AVODA - Work.

BILU - "Bet Yaakov L'chu U'nelchah" (House of Jacob, come, let us go) -- Student organization in Russia during the 1880's whose members (known as Biluim) formed the first colonies in Palestine.

BONEH - **BONIM**)
BONAH - **BONOT**) - Builder; 15-18 age level of **HABONIM**.

CHADAR OCHEL - Dining hall.

CHALUTZ - **CHALUTZIM**)
CHALUTZA - **CHALUTZOT**) - Pioneer.

CHAGIGA - **CHAGIGOT** - Celebration.

CHALUTZIUT - The ideal of labor and pioneering as developed by the pioneers of Palestine.

CHANUKAT HAULAM - Dedication of the *ulam*.

CHAVA - Farm.

CHAVER - **CHAVERIM**)
CHAVERA - **CHAVEROT**) - Friend, comrade.

CHEVRE - Familiar form of *chaverim*.

CHUG - **CHUGIM** - Study group.

CHIBBAT ZION - Love of Zion; concept of the Chovevei Zion, an organization for the settlement of Jews in Palestine active during the 1880's.

CHUKIM - Laws; refers to ten laws which **HABONIM** had at one time.

DAF - Page.

DEGEL - **DEGALIM** - Flag.

ERETZ YISRAEL - Land of Israel - Palestine.

EREV - Eve.

GALUT - Exile, diaspora. In the geographic sense it refers to all territories inhabited by Jews outside of Palestine.

FURROWS - Monthly youth publication of **HABONIM**.

GAREEN (IM) - Nucleus.

GIYUS - Mobilization.

GIZBAR - **GIZBERET** - Treasurer.

GOLAH - See *Galut*.

HABIMAH - Theatrical group in Palestine.

HABONEH - Children's magazine issued by **HABONIM**.

HABONIM - The builders.

HACHSHARA - Training; agricultural and trade preparation for pioneer settlement in Palestine.

HANHAGA - Executive committee of a **HABONIM** *machaneh*.

HAGANAH - Defense; resistance organization of the organized Jewish community in Palestine.

HAGSHAMA ATZMIT - Self realization; refers to personal identification with the building of Palestine.

HASSIDIC - Refers to the Hassidic movement, religious movement in Jewish life which arose in the 1760's emphasizing each man's personal relationship with God and a joyous ecstatic form of worship.

HATIKVA - Hope; the Jewish national anthem.

HANHALA - Leadership.

HECHALUTZ - The pioneer; organization concerned with training *chalutzim* to go to Palestine.

HEMSHECH - Continuity.

HISTADRUT - Federation of Workers in Palestine.

ITON - **ITONIM** - Newspaper.

IVRIT - Hebrew.

JNF (JEWISH NATIONAL FUND) - Land buying agency of the World Zionist Organization.

KEREN - **K' RANOT** - Fund.

KEREN KAYEMET - See **JNF**.

KESEF - Money.

KIBBUSH HASAFAH - Conquest of the language.

KIBBUTZ - KIBBUTZIM - Collective, commune; a type of workers settlement owned and administered on a cooperative basis.

KIBBUTZIUT - The ideal of collective living.

KINUS - KINUSIM - Conference, get-together.

K.M. (KVUTZAT MENAHALIM) - Leaders' training group.

K.M. BET - Training group for prospective *menahalim*.

KUPA - Treasury; abbreviated form for *kupa meshutefet*, communal treasury.

KVUTZA - KVUTZOT - Same as *kibbutz*; the name of the individual HABONIM club; also the name of HABONIM'S summer camps.

LINA - Overnight hike.

LUACH MODAOT - Bulletin board.

LUFTMENTCH - A person who makes his living in non-productive occupations.

MACHANEH - MACHANOT - A group of HABONIM *kvutzot* in a neighborhood or city.

MACHSAN - Storeroom.

MACHSANAI - Person in charge of a *machsan*.

MAKELAH - Choir.

MADRICH - MADRICHIM) - Educator; the name applied to HABONIM
MADRICHA - MADRICHOT) organizers.

MAS - Dues.

MAS ACHID - HABONIM dues.

MAZKIR - MAZKIRA - Secretary; name applied to National Secretary of HABONIM.

MEDURA - MEDUROT - Campfire.

MENAHIL - Leaders' magazine published by HABONIM.

MENAHIL - MENAHALIM) - Leader; name applied to the leader of a
MENAHELET - MENAHALOT) HABONIM club (*kvutza*).

MERKAZ - National Executive of HABONIM.

MESIBA - Celebration.

MISHMAR - Guard duty; applied to night watch at Camp Kvutza.

MITBACH - Kitchen.

MOATZOT HAPOALOT - Council of Women Workers, affiliated with the Histadrut.

MOSHAV - MOSHAVIM - Type of agricultural workers settlement with individual ownership of farms, but with cooperative buying, selling, and use of machinery.

OLEH - OLIM - Immigrant.

ONEG SHABBAT - ONEGEI SHABBAT - Sabbath celebration.

NESHEF - NESHAFFIM - Special evening, party, entertainment.

NIGUN - NIGUNIM - Melody without words.

NOAR - youth; 18-23 age level of HABONIM.

P'GISHA - P'GISHOT - Meeting, informal conference.

PINA - Corner; applied to a corner of the *ulam* where a project is displayed.

PLUGA - PLUGOT - Troop; in HABONIM a group.

ROSH - Head, chairman.

ROSH MACHANEH - Chairman of a HABONIM *machaneh*.

ROSH MURSHIM - Person in charge of funds in a *machaneh*.

SEDER HAYOM - Order of the day, agenda; applied to the daily schedule at Camp Kvutza.

S'GAN ROSH - Vice-chairman.

SHALIACH - SHLICHIM - Palestinian delegate.

SHEKET - Quiet!

SHICHVA - SHCHAVOT - Layer or tier; age category in HABONIM.

SHIRON (IM) - Song sheet.

SHOFAR - Ram's horn blown in synagogue on Rosh Hashana and Yom Kippur.

SHOMER - SHOMRIM - Watchman; often applied to members of "Hashomer", organization of Jewish watchmen for the defense of Palestinian settlements. Founded about 1908.

SIFRIYA - Library.

SICHA - SICHOT - Discussion; in HABONIM, often refers to a talk or lecture.

SIYUM - Graduation; in HABONIM refers to the graduation of a *chaver* from one *shichva* to the next.

SOLEL - SOLELIM) - Paver; 10-12 age level of HABONIM.
SOLELET - SOLELOT)

TANACH - The Bible.

TECHEZAKNA - Poem written by Bialik which has become the
anthem of the Labor Zionish Movement.

TOCHNIT - Content.

TIYUL - TIYULIM - Hike.

TEL CHAI - Colony in the Galil whose defense in 1929 has
become the symbol of heroic resistance.

TZOFIUT - Scouting.

TZOFEH - TZOFIM) Scout; 12-15 age level of HABONIM.
TZOFAH - TZOFOT)

ULAM - Meeting place.

VAAD - VAADOT - Committee.

VAAD CHINUCH - Education committee.

VATIK - Veteran.

VEIDA - VEIDOT - Convention.

YOM PEULA - YOMEI PEULA - Activity day; applied to a day spent
in such activities as arts and crafts, *makela*, etc.

YOM TNUA - YOMEI TNUA - A day set aside in HABONIM on which all
the *chaverim* contribute a day's wages to the movement
(*tnua*).